

ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

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Poetry.

Last Entreaty.

Will you go, sinner, go, to the highlands of heaven,
Where the storms never blow, where a long summer's given;
Where the bright purple flowers are their odors emitting,
And the leaves in the bowers, in the life breeze are flitting?
Will you go? Sinner, go.

Where the rich golden fruit is in bright clusters pending,
And the deep laden boughs of Life's fair tree are bending—
And where Life's crystal stream is unceasingly flowing,
And the verdure is green, and eternally growing.
Will you go? Sinner, go.

Where the saints clothed in white, cleansed in Life's flowing
fountain,
Shining beauteous and bright, shall inhabit the mountain—
Where no death nor dismay, neither trouble nor sorrow,
Shall be felt for to-day, nor be feared for to-morrow.
Will you go, sinner? Go.

I've prepared thee a home—sinner, canst thou believe it?—
And invite thee to come; come, O, come and receive it.
Will you come, sinner? Come! for the tide is receding,
And thy Savior will soon, and forever, cease pleading.
Will you come? Sinner, come!

Original.

[For the Harbinger] The Lord's Prayer.

This short but comprehensive prayer is often repeated in the pulpit, in the prayer-meeting, and in the services of the domestic circle. Yet how few there are that can pray it in the spirit and in the understanding of it; how few that are ready to have it answered! how few that do not speak *falsely* when they repeat it!

Seeing that it is not a "vain thing to worship God," and that he is "jealous of his honor" and "of his glory," I deemed it not inappropriate to pen a few thoughts on the prayer that Jesus taught, for the consideration, and perhaps good, of some of the worshippers that are praying, "Thy kingdom come." We are taught to say—

I. "Our Father."

A claim to parentage. As children generally resemble their parents in their features and actions, so if we are the children of God we will be godlike. Let us see that we bear the characteristics required before we claim God to be "our Father." Who shall decide whether I am a child of God? The Bible. What must be my characteristics? (1.) The "adoption" by faith.—Gal. iii. 26, "For ye are all the children of God by faith in Christ Jesus." John. i. 12, 13; Gal. iv. 5. (2.) The "spirit of adoption." "For ye have not received the spirit of bondage again, to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father." Rom. viii. 14, 15; Gal. iv. 6; Rom. viii. 9. (3.) You must be what some call *come-outers*. Read 2 Cor. vi. 14 to end of the chapter. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you: and will be a Father unto you, and ye shall be my sons and daughters

saith the Lord Almighty." Now if we have received the adoption, and have in possession the "spirit of adoption," and "come out" or "turn away" from those "who hath part with Infidels," then we can call God "our Father"; for "He is not ashamed to be called our God."

II. "Which art in heaven."

Here we are taught to avoid idolatry. As there are "gods many and lords many," we are to avoid the worship of all but the "true God," "who is in heaven." Too often, while engaged in solemn worship, our mind is on some object of earth. So it ought not to be. We should not pray to "be heard of men"—how can we believe if we receive honor of men? and "whatsoever is not of faith is sin." Brethren, let us not be sinners! Let us worship in faith believing the "only true God," "who is in heaven."

III. "Hallowed be thy name."

Here we are taught to avoid profanity. What is profanity? It is taking the name of the Most High in vain. Then, my brethren and sisters, let us dispense with all unnecessary and vain repetition of that sacred name, which the Psalmist calls "Holy and Reverend," seeing our Father, with whom we converse in supplications, knows all our wants.

IV. "Thy kingdom come."

Here we are taught in reference to the "kingdom." Now, if the kingdom had already come, why did our Savior instruct his disciples thus to pray? Did he teach them to pray for that which they already had in their possession? No—the grossest absurdity! But when are we to expect this portion of the prayer answered? Not until the "new heavens and new earth" are created, "wherein dwelleth righteousness," and the saints possess the kingdom, and the meek inherit the earth. Then God's will will "be done in earth" by all his intelligent creation, as all holy beings now do it "in heaven."

There are a few things that should be noticed in this connection. (1.) Are we ready to have this prayer answered? How many there are who repeat this prayer, that if it was answered, would be in an awful situation! (2.) We must understand what we pray for in order to be ready to receive the answer of our prayer. Hence, if we pray, "Thy kingdom come," we must necessarily understand what that kingdom is, so that we may be ready for its reception. (3.) The preparation or fitness for the kingdom of heaven is, first, a moral change. Our carnal mind must be subdued, and that mind be in us which was in Christ Jesus. We must possess the spirit of the "world to come"—the spirit of Christ—and be in obedience to God's will. Secondly, a physical change, which will take place at the coming of our Redeemer; if we have that spirit which raised up Jesus from the dead, it will also "quicken our mortal bodies," and they will "be

fashioned like unto Christ's glorious body."—Amen.

V. "Give us this day our daily bread."

Here we are taught our dependence for the things of this life. Then we should use them as not abusing them, seeing we are "stewards."—Some may understand this to mean the "bread of life." To this we have no objections, as is it shows our dependence for either or both.

VI. "And forgive us our debts, as we forgive our debtors."

The nature of forgiveness we are here taught. Some tell us we should forgive without repentance! But does God do so? If we forgive our debtors without repentance, we ask God to do the same! Query—if God forgives without repentance, what will hinder the salvation of all men?

VII. "Abandon us not in temptation." (Camp. Trans.)

He is our Deliverer; not only from present trials and temptations, but ultimately from all evil. We too often look to finite man for assistance, when we ought to look unto Jesus, the Author and Finisher of our faith, who will "make way for our escape." Yes, he will deliver from evil, for the kingdom is his, and he has the right to reign—the power is his, and he has the right to subdue and deliver—the glory is thine, our glorious King, forever! Amen.

S. I. RONEY.

Massena, N. Y., Jan. 17, 1848.

[For the Harbinger.]

Incorruption, Immortality, Eternal Life, NOT SYNONYMOUS TERMS.

BRO. MARSH:—Allow me to suggest a few thoughts for the consideration of the brethren, touching the scripture use of the above terms, especially, as an incontestible Bible position is of the utmost consequence at the present time, upon this and all other subjects. Small stars aid in dispelling the darkness of the night, but they were never made to be suns. So it is possible I may cast at least a ray of light on this point on which there is now a diversity of opinion. I think that Bro. Needham has approached very near the truth, and may be *wholly* correct, but I judge not, and therefore give the views I entertain.

I do not think that either two of the above terms are used synonymously between the lids of the Bible, when correctly understood. Incorruption and immortality are used in the same connection 1 Cor. xv. 53, 54, but not synonymously, surely, else one or the other term is superfluous. Incorruption is here put as the opposite of corruption, and immortality as the opposite of mortality, thus conveying the true idea of each term. Incorruption is not here to be understood according to the strict English definition, for then it expresses immortality, and there would be no need of repeating the expression. Besides, the ori-

ginal (and Bro. Needham will observe it) will not bear this translation if you attach to it the English definition. The true idea seems to be this: at death, man falls in weakness, dishonor, and corruption; but they that are Christ's, at his coming, are raised in an *uncorrupted* state, sinless and pure, while those who have sown to the flesh, are raised in their corruption.

Immortality being the opposite of mortality, can convey but one idea, and that is, exemption from death—an undying, changeless quality.—This is the English definition. Eternal life is a consequent of this quality, and is the gift of God. Immortality may be given in a moment, but eternal life is an endless cycle. Eternity is only just long enough to finish the gift of God to the immortalized.

I understand the whole matter thus: man was made incorrupt, but not incorruptible. Though uncorrupted, he was nevertheless corruptible, i. e., liable to be corrupted. He was sinless and pure, consequently free from the seeds of mortality or death. In this state he was put on trial for immortality, and if he had obeyed, in process of time he would have come to the tree of life, and received immortality. Man's immortality was and is in the tree of life. This act would have made his incorruption incorruptible, and the consequent gift would have been eternal life. When man partook of the forbidden fruit, he became corrupted, and the seeds of death were sown in him, so that as MAN he really began to die, according to Jehovah's decree, "Dying thou shalt die." He would, however, have counteracted the laws of death and lived forever, if he could have eaten of the tree of life, but would have been an *immortal corrupted man*; hence the Lord God drove him from the garden. His life, and only life is forfeited. Man must die and be eternally dead, without a resurrection. But, "as in Adam all die, even so in Christ shall all be made alive." The resurrection by Christ brings every soul to life from that death they die in Adam, but every man in his own order. All that are Christ's are raised into the same incorrupt state from which Adam fell. They then have right to the tree of life; they eat and "put on immortality," then bid defiance to all death's hellish machinery, and mock the deserted grave. This is their reward, but the perpetuity of this state is the gift of God. Those who come forth in their corruption have no right to the tree of life; the angel guards the way, and they have no passport. They must die *again*, must die the *second death*; and as there is no second resurrection, must remain forever dead. None die the *second death* in Adam, or in consequence of his transgression; but for neglecting Christ's salvation.

Who then are Christ's? He is the Savior of *fall men* from the death they die in Adam. All that have not sinned after the similitude of Adam's transgression are Christ's at his coming.—Amen. This must include all who have died in Adam while incapable of actual transgression.

1st. Because they must be made alive from the Adamic penalty.

2d. Because, having never sown, they surely have not sown to the flesh, and therefore cannot reap corruption.

3d. Their death was incurred by the first Ad-

am without their agency. So their resurrection to the Adamic state, is, without their agency, effected by the second Adam. "By ONE MAN came death, by ONE MAN came also the resurrection from the dead."

4th. Being thus made alive, no broken command shuts them from the tree of life: they have never *actually* sinned, and they cannot die the second death in Adam. Amen.

5th. Because the resurrection world is not a probationary state; and as all these must be made alive, they will live forever more, or die sinless and without a trial. Had all died in Adam before they had sinned in the similitude of Adam's sin, the resurrection would have saved a world; but this, from the nature of the case, could not be.

In view of these facts, Christ says, "Suffer little children to come unto me, [such as he took in his arms,] and forbid them not, for of such is the kingdom of heaven. The majority of the kingdom will be such.

Another class who will be Christ's at his coming, are such as have sinned, and, having repented, become believers in the record God has given us of his Son. As many of such as have held out to the end of their probationary state, will be changed at his appearing into an uncorrupted state, then eat of the tree of life. The gospel of faith and repentance is to bring men to God who have become actual sinners, (the wages of sin is death,) but is in no way adapted to such as have never sinned, and for want of knowledge cannot sin; hence it is said, "He that believeth and is baptized shall be saved.

But I have digressed, and will therefore close, leaving my brethren to be judges whether I speak agreeably to the oracles of God, yea or nay.

Yours, waiting for redemption,

J. TURNER.

Poland, Me., Jan. 21, 1848.

P. S. I judge that a misconception of this matter arises from the unscripural notion that Christ saves his people from the effects of the fall, this side of the resurrection, and that by faith. This is a fatal error. "His name shall be called Jesus, for he shall save his people from *their* sins"—(by faith)—and not from the penalty of the Adamic transgression. We are all corrupted, and all must die, save the two who have been translated, and the few who shall be alive at the coming of the Lord, and there are no miraculous interpositions. We all have vile affections, and if Christians, grace controls them all, so that with Paul we can say, "I keep my body in subjection." But this vile body is not changed until the Master appears. "I will ransom them from the power of the grave, I will redeem them from death"—or change them at his appearing. "We are saved by hope" while here; but the reality is at the resurrection. I wish Bro. Needham to examine these thoughts, and if they are not correct, please set them right. Truth is my only aim. Please take each point to the standard of all truth, and closely examine, and then give us the result of the investigation. J. T.

Plato, speaking of passionate persons, says, they are like men who stand on their heads, they see all things the wrong way.

In the "Herald," for Jan. 15th, they make much resistance to the statements in a recent No. of the "Harbinger," touching their late editorials. As their feelings seem to carry them away, allow me to help their memory.

1. They seem to talk as if they did not "*discredit* a part of the Bible." Their words in relation to Ecclesiastes were—"A book which makes no claim to being written by inspiration of God, for the purpose of asserting true doctrines, though it is doubtless given for instruction, by presenting a true record of the experience and errors of Solomon, during the days of his vanity, and perhaps of his conversion. There is not a 'thus saith the Lord' in the whole book."

2. If any anti-adventist should use such language in relation to any portion of the Bible which speaks of the advent, with the design to discredit the doctrine, would not the "Herald" be bound, if they spoke at all, to say that they did "*discredit* a part of the Bible"? Would it be a sin to say what is so manifestly true? If that book has some claim to being written by inspiration, &c., then our Lord will reverse their decision.

3. Notwithstanding all their excitement and strong language against us, for uttering truth so needful to awaken the flock to their danger, they now reaffirm their offensive and offending sentiment! They say, "We objected, first, to the propriety of adopting it (Eccl. ix. 5) as an *inspired expression* of Christian faith," &c. My limits will not allow of a review; hence I only state the grand points.

4. When they venture to quote freely and frequently the unambiguous language of inspiration, concerning the creation of man as the "living soul"—that this "living soul" lived 930 years and "he died"—that "the soul that sinneth it shall die"—and that the inspired history of man's life and death harmonizes with this: then they will give proof positive of *faith* in such parts of holy scripture. This is the basis of "all scripture" touching this subject. Let them go to the root of the matter—"dig deep," and build their faith "on the rock" of God's truth, then their faith will be apparent; but while they quote any thing suited to *divert* attention from these primary parts of God's truth, relative to "the soul"—to its death and resurrection—we must deny all ground of faith, except that of blind affection or submission, ere we can accord to them what they claim.

5. Those who refuse to go to the basis of revelation for the doctrine of the advent, have been subjected to such imputation—a want of faith in God's word. They take a vague, general view, instead of a definite, Bible view! If the Advent Herald act on the same principle, in relation to other and essentially connected truths—like those of the soul, of death, and the source of "life and immortality"—they are in fact subjecting themselves to this same imputation before God and good men. Ps. vi. 5, xlix. 12, 20, cxlvi. 4; Isa. xli. 10, 12, xxxviii. 18, teach the doctrine of Eccl. ix. v. Are they not "*inspired*" to teach "true doctrines"?

If, from the force of circumstances, some good men tolerate such a course, it is from a feeling of necessity, and yet with a deep consciousness that it is *wrong*—that it would be ruinous if persevered in; but they hope it will not be.—There are some who believe the inspired declaration that “THE WORD OF GOD IS NOT BOUND”—**MUST NOT BE BOUND!** Gen. ii. 7, 1 Cor. xv. 45, &c., is as true as the Gospels.—Amen.
J. B. Cook.

Boston, Mass., Jan. 15, 1848.

Selected.

Corruptions of the Church.

AMERICAN MISSIONARY SOCIETY.

(Concluded.)

Mr. Noble inquired whether polygamy was allowed in any of the mission churches?

Mr. Phelps replied that the Report of the Committee did not assert that it was. It stated only that the Board classed it with the other sins, to be treated in the same way with them. A Missionary once brought before the notice of the Committee, at Boston, the case of a converted man who had two wives, and loving them equally well—

Mr. Stewart: He must have been a very affectionate man! [Laughter.]

Mr. Phelps: he could not consent to part with either. In that case, the man was not required by the Committee to part with either of his wives. The subject was referred back to the Missionary to decide for himself. The point was distinctly and prominently brought forward in the Address, with a view to elicit inquiry.

Mr. Stewart said he felt as though a moral bomb-shell had been thrown into the midst of the American Board of Missions, to-day, at about 4 o'clock this afternoon! What will be the consequence of this explosion in the moral world, time, the great annotator and commentator, could alone disclose. The Board and its supporters supposed they had laid up a stock of good works for eternity; but those who in their wills had laid by a good amount to propagate the unsearchable riches of Christ; those who had laid upon the altar son after son, and daughter after daughter, for this work, had now at last to learn the sum total of the whole to be, that the great man of sin has still contrived to rule and reign upon the throne of the Savior of the world. They now find that this Board is but a joint-stock concern of the errors of the old world, combined with the faults of the new. This exposure made this a day of sorrow. We see, alas! that this work of heroic devotion and enlarged philanthropy, had become entangled with moneyed alliances—with the revolting corruptions of the times. We had heard it maintained that the *laws* were the sinners, while the men who lived under the laws, and carried them out, were guiltless. You might in this way enact a law to repeal the ten commandments, and all there is in the Bible, and out of it, that is good for any thing, and all would be well: the law alone is to blame! The sum of the proposition is, that the whole injunctions of the Bible can be subverted with complete impunity, by a South Carolina Legislature! The

answer to all this flippant casuistry, is this: the law is as passive as your cane. To make it simpler: was it ever known that a law book had stepped down from the shelf of a magistrate, and given chase to a thief, or other offender, arrested him, and brought him to justice? Such a thing had never been known, and never would be.—Some twelve persons had been hunted up, who, it was alleged, kept men as slaves, for the reason that greater evils would result to them from emancipation: and this was attempted to be used as a mantle under which the accursed system of slavery might find shelter, and as an ample shield for the course of the Board in tolerating slaveholders in churches established to propagate the pure gospel of Christ among heathen minds.—But was there one of this class who had not said to a man, or a woman, or a child—“THOU ART MY SLAVE!” Here it is, then, that this law, from the shelf of the judge, is called in, and, through the master's mouth, deprives the slave of all his manhood. It is the act of the master which gives vitality to the law. And yet, with this Board, it was the law, and not the master, that was the sinner! This reasoning, if he might call it such, was made use of to cheat men out of immortality. If this doctrine be true, this is an illustration: a man has stolen a pair of horses—indict the grand larceny, and let the robber go free! A man has committed Arson: hang Arson, and shake hands with the man who applied the torch! Mr. S. related the case of a slave recently murdered in New Orleans by a drunken master, of which no notice was taken by the newspapers—no coroner's inquest held. The argument was, that the master had only destroyed his property. He spoke, deliberately, when he said, that he deemed it quite probable, that in less than twenty years, it would be questionable whether the Christian religion would not be found to have suffered more from the heathenism permitted to be engrafted upon it in the mission churches, than heathenism would have carried benefit from the little Christianity we had carried to heathen lands. Look at a church member's slaves; part of them mulattoes; half of them living in promiscuous concubinage. The doctrine of the Board was, Say nothing of this, until you get him into the church: then purify him. The first anti-slavery sermon, after twenty-five years, is yet to be preached to the Cherokee slaveholders. If any one ought to have had religion, simple, pure, unadulterated, taught to him, it is the Indian, whether east or west. But they have all along been permitted to hold their slaves; have been admitted to communion, without reproof, in the churches of the Board. When now reproached with this sin they ask, “Why did not you tell us of this before?” The only honest answer must be, “We meant to catch you by guile”—and such guile that the poor Cherokee could only think you a polished rogue. All this has reacted upon the Christian community. If men, who, upon conversion, were ready and willing to give up all, are coolly told by the Board, through its agents, that it is right to hold on to their slaves what are the thoughtless at the North to conclude? Can there be a greater hindrance in the way of emancipation? Look at Dr. Bacon's letter: the master must neither hold, nor buy, nor

sell a slave for filthy lucre's sake: he must keep him for the sole benefit of the enslaved: he must give him mental and moral instruction: he must give him liberty of conscience! What a delightful slaveholder is Dr. Bacon's slaveholder! I, too, would give the slave liberty of conscience, and my word for it, he would walk from his master as quick as you would from a mad dog. Mr. S. went on to illustrate the idea of holding a man in bondage for the benefit of the man enslaved, by the fact of an exemplary man holding stolen goods, for the benefit of another. Still, you would admit him to the communion! He did not do it for his own benefit! Another man possesses a good property; is an exemplary man; but when he returns home by his neighbor's wood pile, at night, he always will steal his neighbor's axe. He cannot let the axe alone: it is a constitutional infirmity; it is his “peculiar institution” to steal that neighbor's axe: yet he should be received at the communion, nevertheless! The whole clerical wit of New England theologians had been expended, to make out the case of an innocent slaveholder. Suppose, said Mr. S., there can a man be found who keeps slaves for their benefit, and not for his own: I would take him by the hand and call him brother: I would lodge the master and all his slaves in my house, aye, I would lodge them all in one bed!—as I have no doubt they could all get in.—[Laughter.] An innocent slaveholder! What a moral phenomenon—to the moral world, what a comet is to the physical creation. These men, all dressed up in black, faring sumptuously every day, tell us of their \$60,000,000 worth of cotton by which the “commercial exchanges of the country are regulated.” But is this \$60,000,000 worth cotton produced by slaves held for their own benefit? Is it not rather in part raised by the toil of the woman, who in the morning moves from her poor bed at the blast of the horn; who, while all is damp with the dews of the night, goes to the field with an infant of three months upon her arm; who lays that infant under the fence, and nurses is after she has hoed across the field and back again; to be whipped if she fails to perform the whole of the hard task allotted to her; the strong men, her brethren in bondage, who would fain assist her, prevented by a brutal overseer from doing so: this is the way that slaves are held for their own benefit, and to enable these fine, well dressed gentlemen to talk to us of regulating the exchanges of the nation by the production of cotton! If there was but one such case, instead of ten thousand, it would be a sufficient reason for the abolition of slavery.—Yet such men as Dr. Bacon are denouncing us for exposing the wickedness of the Board, while they take these lordlings by the hand. But, said Mr. S. in conclusion, the eyes of the people are upon you: your days are soon over: you will go to the judgment: and may God forgive you, for I never can, unless I see signs of genuine deep repentance.

The Cathedral of the city of Mexico was founded in 1552, and cost 1,752,000. It was ninety years in building.

It was a saying of Pythagoras, those are our friends who reprimand us, not those who flatter us,

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, FEBRUARY 5, 1848.

Questions & Answers.

BRO. MARSH—With your views respecting Christ, how do you understand such expressions as these—"All things were made by him"—"By whom are all things"—and the like. Was Christ Jesus Creator, or was he not? If he was, how then was he a *created* being? Again—Is God the Father our Redeemer, or does that emphatically belong to the Son? How shall we understand the passage in Isaiah—"For thy Maker is thy Husband; the Lord of Hosts is his name—thy Redeemer." &c. Is not Christ the Husband of the Church—and do not both these titles belong to Him?

Please answer these inquiries—and oblige
AN INQUIRER.

ANSWER.

It is said, "God spake to the fathers." But *how* did he speak to them? "By the Prophets." It is also said that God has spoken in these last days. But *how* has he thus spoken? "By his Son." In the same conversation it is said, God "made the worlds." But *how* did he make the worlds? By his Son. Heb. i. 1, 2. It is said that God will judge the world. But *how* will he do it? "By that man whom he hath ordained." Acts xvii. 31. "God shall judge the secrets of men." How? "By Jesus Christ." Rom. ii. 16. God created all things. But *how* did he do it? By the Word, John i. 3., or by his "dear Son." Col. i. 13-16. Paul explains this matter clearly. "For though there be that are called gods, whether in heaven or in earth (for there be gods many and lords many), but unto us there is but One God, the Father, OF whom are all things and we in him, and One Lord, Jesus Christ, BY whom are all things, and we BY him." 1 Cor. viii. 5, 6. God is the *original*, and Christ the *instrumental* cause. God performs his work BY his Son. This makes the matter plain.

God is our Redeemer or Savior. But *how* does he save or redeem? By his Son. For "he is able to save them to the uttermost that come unto God BY him." Heb. vii. 25. And God has exalted Christ, with his right hand—what for? "To be a Prince and a Savior," or Redeemer. Acts v. 31. God saves, or redeems, BY his Son. This clearly explains this matter.

God acted as a husband to the Jewish Church—Christ was not then manifested to the world, but now that he has come, God has "given him to be Head over all things to the Church." Eph. i. 22. "For the husband is the head of the wife, even as Christ is head of the church: and savior of the body." Eph. v. 23. Hence, in whatever sense Christ is the husband or head of the church, he is such by the appointment of his Father. The Lord enable "Inquirer," and him who answers the inquiries, to be among that number, who shall constitute the bride of Christ, whom he shall present before the Father, saying, "Behold, I and the children which thou hast given me." Heb. ii. 13.

"Two Horned Beast."

NO. XIII.

The number of the beast, is the subject of investigation in this article.

Some think that the number is to be found in the term of time which elapsed from the date of the formation of the league between the Jews and Romans, B. C. 158, and the fall of Paganism, in A. D. 508, which was just 666 years. This view we think incorrect, 1st. Because it is the number of his *name*, and not the number of *years* the beast

existed, which we want to know. And, 2d. It is not the number of the name of the *dragon*, but of *another* beast which we are told to count.

Another class think the number of religious sects, in the world, constitute the number under consideration. This cannot be. 1st. Because it is the number of the *name*, and not the number of sects, we are told to count. 2d. No one has yet had wisdom sufficient to count just 666 religious, or so called Christian sects, for the very good reason that that number has never existed. And, 3d. The sects are nowhere called the beast whose name is numbered.

It is the *name* of the beast or kingdom that is numbered. And by finding a kingdom, the name of which will number just 666, and if the name of no other kingdom will give this number, then we have found the kingdom which is the wicked subject of this prophecy. That "the Latin kingdom" is that very kingdom, and no other, we think is fully demonstrated, in Dr. Clarke's notes on this subject.—And as we have quoted freely from him in some of our previous numbers, we will let him speak on the question under consideration. After furnishing abundant evidence that the practice of representing numbers by letters, and names by numbers, existed in the days of the apostles, he says:

"Having thus shown that it was a practice in the apostolic age, and subsequently, to count the number in words and phrases, and even in whole verses, it will be evident that what is intended by 666 is, that the Greek name of the beast (for it was in the Greek language that Jesus Christ communicated his Revelation to St. John) contains this number. * * * The beast is the *Latin kingdom* or *empire*; therefore, the Greek words signifying *The Latin kingdom* must have this number. The most concise method of expressing this among the Greeks was as follows: *E Latine basileia*, which is thus numbered—

E =	8	THE
L =	30	
a =	1	LATIN
t =	300	
i =	10	
n =	50	
*e =	8	
B =	2	KINGDOM.
a =	1	
s =	200	
i =	10	
l =	30	
te =	5	
i =	10	
a =	1	
666		

"No other kingdom on earth can be found to contain 666. This is then *e sophia*, the wisdom, or demonstration. A beast is the symbol of a kingdom; the beast has been proved, in the preceding part of this chapter, to be the Latin kingdom; and *E Latine basileia* being shown to contain, exclusively, the number 666, is the demonstration.

Having demonstrated that *E Latine basileia*, the Latin kingdom, is the name of the beast, we must now examine what is intended by the phrase in the 17th verse, the name of the beast, or the number of his name. Bishop Newton supposes that the name of the beast, and the number of his name, mean the same thing; but this opinion is totally irreconcilable with chap. xv. 2, where St. John informs us that he "saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand upon the sea of glass, having the harps of God." In this passage it is evident

that the beast, his image, and the number of his name, are perfectly distinct: and therefore, no two of them can mean the same thing. Hence what is meant by the name of the beast is entirely different from that intended by the number of his name. But how can this be, when it is expressly declared that the number of the beast is 666, which number is declared to be that of his name? The solution of the whole mystery is as follows: both beasts of the Apocalypse, we have already shown, have the same appellation; that is to say, the name of the first and second beast is equally *E Latine basileia*, the Latin kingdom; therefore, by the name of the beast is meant the Latin kingdom, and by the number of his name is also meant the Latin kingdom. Hence only one of the beasts is numbered; the name of that which is not numbered is termed the name of the beast, and the numbered Latin empire is denominated the number of his name, or 666; exactly agreeable to an ancient practice, already noticed, of representing names by the numbers contained in them.

Therefore, the meaning of the whole passage is, that those whom the false prophet does not excommunicate, or put out of the pale of the church, have the mark of the beast, that is, are genuine Papists, or such as are actively or passively obedient to his Latin idolatry. Those also escape his ecclesiastical interdicts who have the name of the beast, or the number of his name. By a person having the name of the beast is evidently meant his being a Latin, i. e. in subjection to the Latin empire; and, consequently, an individual of the Latin world; therefore, those that have the name of the beast, or the number of his name, are those that are subjects of the Latin empire, or of the numbered Latin empire, viz. who are in subjection to the Latin empire, secular or spiritual. All that were in subjection to the secular or spiritual power were not Papists in heart; hence the propriety of distinguishing those which have the mark from those which have the name of the beast, or the number of his name. But which of the two beasts it is which God has numbered, has been not a little contested.—

That it is the first beast which is numbered has been the prevailing opinion. On this side are Lord Napier, Whiston, Bishop Newton, Faber, and others. Among those that have supposed the second beast to be the one which is numbered are Dr. Henry More, Pyle, Kershaw, Galloway, Bicheno, Dr. Hales, &c. Dr. Gill and Reader assert that both beasts have the same number, and that the name is *Latinos*. Though it has been demonstrated that the name of the beast is the Latin kingdom, it is impossible, from the mere name, to say whether it is the Latin empire *secular* or *spiritual*; hence the necessity of determining which of the two beasts God has computed. That it is the second beast which is numbered is evident from three different passages in the Apocalypse. The first is in chap. xiii. 17, where it is said "that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." Here the name of the beast is mentioned before the number of his name, which is a presumptive evidence that the name of the beast refers to the first beast, and the number of his name to the second. The second passage is in chap. xv. 2, where mention is made of "them that had gotten the victory over the beast, and over his image, and over the number of his name." That here styled the beast is evidently the secular Latin empire; for it was to this that the two-horned beast made an image; consequently there can be no doubt that the number of his name, or the numbered Latin empire, is the two-horned beast, or false prophet. To feel the full force of this argument, it must be considered that the saints of God are represented as getting the victory over

* Eta, E long—numerical value, 8. † Epsilon, E short, 5.

the beast, as well as over the number of his name, which is a proof that two distinct antichristian empires are here spoken of, for otherwise it would be tautology. That the two-horned beast is the one which is numbered is farther evident from a comparison of this passage with chapter xix. 20. In the latter passage the words are—"And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image." Here nothing is said of the number of his name, which is so particularly mentioned in chap. xv. 2, and in that chapter nothing is mentioned of the false prophet: the reason of which can only be, that what is termed in one passage the number of his name, is in its parallel one called the false prophet. Hence the two-horned beast, or false prophet, is also designated by the phrase, the number of his name: and consequently, it is this beast which is numbered.—

But what adds the last degree of certainty to this argument is the passage in chap. xiii. 18. "Here is wisdom. Let him that hath a mind count the number of the beast; for it is the number of a man: and his number is Six hundred three score and six."—Here is the solution of this mystery; let him that hath a mind for investigations of this kind, find out a kingdom which contains precisely the number 666; for this must be infallibly the name of the beast. *E Latine Basileia, THE LATIN KINGDOM, has exclusively this number.* But both beasts are called by this name;—which is, therefore, the one that is numbered? It is said the number of the beast is the number of a man; consequently the numbered beast must be a MAN, that is, it must be represented elsewhere in the Revelation under this emblem, for in no other sense can an empire be denominated a man. Therefore it is not the ten-horned beast, for this is uniformly styled *The Beast* in every part of the Apocalypse where there has been occasion to mention this power. It can, therefore, be no other than the two-horned beast, or Romish hierarchy; which, on account of its *preaching* to the world its most antichristian system of doctrines, and calling it Christianity, is likewise named in chap. xvi. 13, xix. 20, and xx. 10, *THE FALSE PROPHET.*"

The Cause.

We are happy to say that the cause in many places is prospering. In this city, the saints are much revived, some prodigals have confessed their wanderings, and our congregations are large and attentive. Bro. D. I. Robinson is at his post, and doing well for the cause. Brn. Pinney and Bywater are trying to introduce the cause into Batavia, the county-seat of Genesee county. A good beginning has been made, and we hope to hear of much good being done. Bro. J. D. Prudden is breaking new ground in town of Clarkson, near twenty miles from this city. Quite an interest has been waked up, and the prospect of doing good was quite encouraging.

New fields, and there are many, are places where most good can now be done. We hope others will break out, beyond their old beaten paths, and see what can be done for those who have never heard the glad tidings of the kingdom at hand. And we exhort those who have long been fed with the Word and have the means to contribute *freely and bountifully* to aid in commencing the good work in new places. Our brethren who engage in this work need pecuniary aid. Who will help them?

We have cheering letters from different parts of the country, that sinners, in small numbers, are turning to God. The scanty gleanings of the har-

vest are evidently being gathered in. Steadfastness in the faith, generally characterizes the saints who are looking for that blessed hope. The Lord strengthen us all anew for the good work before us—unite our hearts more strongly in his love, and soon gather us with all the true heirs, into his peaceful and everlasting kingdom.

"THE GREAT APOSTACY."—A worthy brother sometime since suggested the propriety of our saying distinctly, that the sentiments contained in our articles on the Great Apostacy were *our own*, and not designed to be presented as the sentiments of our brethren generally. This we most cheerfully say; and wish it ever after understood, that all our sentiments which we may publish or teach, we view in the same light. We palm them upon no man, and condemn no man for rejecting them, if he can see no evidence of their being according to truth.

We have heard of no complaint, only from the Herald, and we think it should be quiet on the matter, until it shows, or attempts to do so, from the word of the Lord, wherein they are incorrect. This finding fault with a sentiment, without attempting to show wherein it is faulty, is not the better way, we think, to arrive at a knowledge of the truth.

We request all who can obtain then, to read those articles again; they will bear a second careful reading. And when you have done this, show us their defect, if you see any—our columns are freely open to a friendly investigation of the matter.

Remember These Things.

1. When a person becomes sensitive in a controversy, verbal or written, and calls hard names, imputes the motive, and assails the character of his opponent, it is a sure evidence that he either does not understand, or is not actuated by the principles of sound philosophy; for it is not good philosophy to become angry, and do wrong, in any case. It is said somewhere that some of the heathen philosophers considered it great weakness and folly to become angry under any circumstances whatever.—"*Soft words and hard arguments,*" are according to the principles of sound philosophy.

2. When a person indulges a bitter spirit, and deals in unkind and criminating words, he does not possess the spirit of Christ: for it teaches us to love even our enemies, and much more a brother—that love worketh no ill to a neighbor—to judge not—condemn not, and to be kindly affectioned one to another, in love preferring one another.

3. When a person yields to anger, and indulges in harsh denunciatory words, it is a sure evidence that he feels the weakness of his own cause, does not understand how to defend it, or has no better arguments to sustain it. A wise disputant will always present his best, his strongest, his most weighty and convincing evidences; and if he deals chiefly in unkind and criminating words, it is quite certain he is lacking in sound logical and scriptural argument.

Remember these things, in deciding what is and what is not truth. Never were you in greater danger of being deceived than now! Let no man deceive you! Nothing but the truth, and those who love and obey it, will abide the day of the Lord's coming.

Removal.

Our meetings in this City have been removed from Shaw's block, to MINERVA HALL, corner of Main and South St. Paul-streets, where they are held, as usual, three times on the Sabbath, and on Tuesday and Friday evenings.

Valuable Work.

"CHEMISTRY, and its Application to Physiology, Agriculture and Commerce. By Justus Liebig, M. D., F. R. S., Professor of Chemistry. Edited by John Gardner, M. D., Member of the Chemical Society."

This valuable work contains 54 large octavo pages, at 20 cts; and should be read by all classes of community. It may be sent by mail at a small expense. Address Fowlers and Wells, New-York.

The names of *thirty-two* new subscribers have been added to our list during the last week.—This is quite encouraging, and very conclusively shows that with continued and united perseverance on the part of our friends, the subscription list of the Harbinger may be raised to the proposed three thousand. Shall it be done, and in season to reduce the price of the next volume to the very low sum of *fifty cents*? It can, and will, if all exert themselves to accomplish the good work.

Remember that the terms of this volume are *seventy-five cents, in advance*, to old and new subscribers. One active agent has sent over twenty names, but no pay. We thank him for this act, but still it will never do for us to do business in this way. As a general rule the pay must accompany the names of all new subscribers.

Jan. 31st, soon after the going down of the sun, the western horizon was so lit up with the appearance of a great conflagration, that the fire-bells in this city were rung and the engines called out, before the cause of the alarm was ascertained.

If such *appearances* are causes of an alarm, what must be the terror that will be produced, when the heavens shall *really* be "*on fire,*" in the great and terrible day of the Lord! O, sinner, prepare to meet that day, for it will surely come! It is near, and hasteth greatly!

Why does Religion still Decline?

"The low state of religion has for some time been made a topic of frequent discussion through the various channels of communication. The evangelical press in every part of our country has called the attention of Christians to the subject in almost every form in which it can be presented; and thus many thousands who profess to love the Church of God and the souls of men more than any other object, have had the desolations of Zion laid before them, and have been entreated to awake from their spiritual slumbers, seek their first love, and do their first works, and thus secure once more the reviving influences of the Holy Spirit. Synods, Presbyteries, and other ecclesiastical bodies have taken the subject into earnest consideration, professed to humble themselves before God, passed solemn resolutions, renewed their consecration to the service of their Lord, and sent down their acts to the churches and urged their members to unite with them in returning to God, and in seeking a restoration of the joys of his salvation. The ministers of Christ have also lifted up their voices in the sacred desk, showing the people their transgressions, and the house of Israel their sins. And some individual Christians have been faithful to their brethren, exhorting them to labors of love and prayers of faith. Now what is the result of all this? Watchman, what of the night? Has the morning come? Or does the night still hang dark and heavy over Zion? Here and there a single church may have discovered some glimmerings of light. But as a general fact, the church still sits in darkness, and the region and shadow of death!

"What shall be done? It is sometimes said that it is not wise to hold up a dark picture long, nor to

dwelt upon a painful subject continually. This may be true in many cases, but this forms an exception. What did the ancient prophets do in a like case?—Did they cease to entreat Israel to return to God because their messages were unheeded, and the people would not return? What does God do? Does he cease to call upon his people to return to him while they continue their wanderings? When such is the fact, look out for terrible judgments. When God said of Ephraim, "Let him alone," his doom is sealed. We trust, then, that the evangelical press, that ecclesiastical associations, that ministers individually, that all who have a heart to weep over the desolations of Zion, and to pray for her prosperity, will not cease to use their efforts to bring the church at large to a sense of its condition and its guilt.—Let them not for Zion's sake, hold their peace, and for Jerusalem's sake not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth.

But why has what has been done produced so little effect? Why has the action of ecclesiastical bodies during the last year fallen to the ground as a dead letter? Take for instance, what was done by the Cincinnati Synod last fall. The readers of the Watchman will recollect the paper adopted by that body as an expression of its views and feelings;—one of the most positive and solemn documents ever adopted by any body of Christians. What has become of it? What have been the results? God has doubtless kept it in remembrance, and will bring it up in the great day. Perhaps good is yet to come of it. It is not yet too late. We hope it will be called to remembrance by the ministers and churches and laid to heart.

"Perhaps the Achan who troubles the camp of Israel has not yet been discovered, or if discovered, has not been slain. Perhaps there are sins yet to be put away, that *must* be put away before the reviving spirit can consistently return. Which will you have—your sins and spiritual death? or holiness and spiritual life? Let each one answer for himself."

Thus speaks the Watchman of the Valley, for Jan. 13th. It deeply pains our heart while we read the mournful lamentation. And what adds to our sorrow is the fact that the churches are blind to the cause of their leanness, coldness and spiritual death, and consequently know not how to remove these sore evils. Scores of their ministers have covenanted to pray for the return of the spirit; the whole world have been called upon to pray for the same blessing—days of fasting and of prayer have been set apart for the same purpose; sermons have been preached and addresses published. But "what has become" of them all? "What has been the result? God has doubtless kept it in remembrance." Yes, doubtless he has; but not in order to bless with gracious answers of mercy, but to frown upon all such efforts. His Truth, relative to the Second Advent of Christ, has been rejected; and nothing but his displeasure can reasonably be expected. O that the people would be wise, and understand what this state of things clearly indicates, viz: that we are in the last days, when the church is turned away from the truth unto fables, and the end of all things is near.

Correspondence.

"These epistles, beloved, I write unto you; in which I stir up your pure minds by way of remembrance"—PETER.
"Exhort one another: and so much the more as ye see the day approaching."—PAUL.

The Cross and the Crown.

If the vision of Dan. viii. 14, has any thing to do with that of Dan. ix. 24, then there are two *immovable* points—the Cross and the Crown.—And these two periods are the data by which all

the dates encompassed within the 2,300 years may be accurately ascertained.

It is evident that the Cross must stand in the middle of Daniel's last of 70 weeks; if "in the midst of the week he shall cause the sacrifice and the oblation to cease," means that he was at that time crucified. That being the fact, then, the commandment "went forth" on the 1st day of the 1st month, 486½ years previous to that event, which must have been the first day of Abib, (Ez. vii. 9,) 453 B. C., consequently, according to Bible reckoning, our Lord was baptized on the 1st day of A. D. 30, and crucified A. D. 33½, and at the true A. D. 33½ *immovably* stands the Cross. And 3½ years after which completes the confirming of the covenant, which fills up the 70 weeks, or 490. Then of the 2,300 years there remain 1810 years. The question arises, when will these end? Ans. At the Crown, just 1813½ years from the Cross—if Dan. xii. 12 stands corrected with Dan. xii. 13. Now add the true age of Christ, 33½ years, to 1813½, and it amounts to 1847 from the birth of Christ. Or add 453 B. C., (Abib, which answers to our vernal equinox,) to 1847 Abib, and it makes 2,300 years, which must end at the *next vernal equinox*, or according to our present mode of reckoning, the coming spring.

FROM BRO. F. M'WILLIAMS.

DEAR BRO. MARSH:—There is one doctrine which I will name (though all are precious) which you have presented faithfully in your paper, called the unconscious state of the dead and the final destiny of the wicked. Some of our brethren have looked upon this doctrine as unimportant, and its presentation calculated to divide and distract the children of God; but I differ, in the spirit of love and kindness, from this view, and think the reverse. In my estimation it is of great moment, and never was it more needed than at the present. It shows most conclusively that eternal life cannot be realized until the coming of Christ. That then alone immortality shall be given, and that Abraham, Isaac and Jacob, the prophets, the apostles and faithful in every age, are now sleeping in Jesus, not having received the promises—and cannot, according to Paul, until the whole family of the redeemed are brought together at the resurrection. Heb. xi. 39, 40.

I most solemnly believe that God meant as he said, when he said, "The soul that sinneth it shall die"—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"—"He that believeth on the Son hath life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him"—and other like sayings, too many to cite here. Otherwise, the Bible would be no revelation, and would be at the mercy and ingenuity of every designing expositor, and we might have a thousand meanings for the plainest Scripture. I solemnly believe that the Scriptures as we have them are divinely inspired and a perfect rule of faith and practice, and that I am not under the necessity of appealing to the fathers, the councils of past ages—to the Pope, any Archbishop, Bishop, Priest, Ministers, Advent Lecturer, or any other man, to obtain their true sense; but they perfectly explain themselves by comparing them.

My grateful heart has thanked God a thousand times, for raising up, in his providence, Bro. Miller, and many others too numerous to mention, to present the truth as far as they have.

It has been a matter of the greatest astonishment how any who have been instrumental in shedding light, have gone, some to the farm, some to their merchandise, and others to the corrupt organizations of the present day. Why? Because the time has passed. What time? Human time! God's time is as definite as ever it was. We have a connected chain of divine truth—prophetic events have succeeded each other in time and manner as predicted, until we are brought down to the last link in this great chain of God's making. We look on it, we have it, we

admire, adore and love its author, and if I had thousand lives I would sacrifice them all, suffering the most excruciating torture rather than fall back on the ground I occupied five years ago. I hope and pray the Lord will sustain the brethren that are in front of the battle. My love is great for them all, though some of them differ from me in the truths referred to in this communication. O that all who receive the whole truth may guard against old prepossessions, and go just where it leads them.

Your brother in patient waiting for the hope of Israel,
F. M'WILLIAMS.

Buffalo, N. Y., Jan. 9, 1848.

FROM BRO. W. MOSHER.

DEAR BRO. MARSH:—By the reception of the first number of volume xvi. of your welcome and excellent Harbinger of the whole truth, I am reminded of my obligations to "communicate to him that teacheth; hence, I herein enclose two dollars, with my prayers to Him who holds the winds in his fists and manages the storm, that you may be sustained in your arduous and perplexing task, that you may be directed by that wisdom that is from above—for truly we live in perilous times; and yet I cannot see why a friendly discussion on points of difference should make a division in the ranks of those who love the appearing of Jesus. Neither do I see it necessary for those who are ever ready to exchange error for truth, to have the coming of the Lord "postponed for ten years," that we may have time to discuss those points. But perhaps I had better pause and let those who wish, say more on this subject.

I love the truth—I love all that love our Lord in sincerity, whether they believe in trinity or unity—whatever their views may be of the state of the dead or of the end of the wicked, or whether they have as much light on the subject of our coming Lord as the Lord in mercy has blessed me with; if they bear the fruits of the spirit, they are my brothers and sisters and mother. I love especially the advent cause, and while I have the means I shall endeavor to aid the work. I feel truly that time is short—redemption draweth nigh! Jesus is coming, and there is glory in my soul!

I would just say, Bro. Marsh, the Lord has visited Gloversville with a few mercy drops. There has been something of an awakening up among some of the professors and a few have been hopefully converted, mostly young females—but the multitude, both professors and non-professors, still remain where they were, cold, backslidden, worldly-minded, dead, careless, hardened in sin, and growing worse and worse. During this little excitement, the subjects of the coming of the Lord in the clouds of heaven, the melting elements, the judgment scenes, have not been entirely overlooked, yet held so far in the distance that they have not had the proper force;—yet I rejoice in what has been done. I have wept and prayed with the weeping, agonizing penitent, and among them one of my own children, and I have had occasion too, to join with them in praise to Jesus for redeeming mercy! Praise the Lord, O my soul! Amen.

As ever yours, waiting for the adoption, to wit: the redemption of the body.

WESSON MOSHER.

Gloversville, N. Y., Jan. 4, 1848.

FROM BRO. L. P. JUDSON.

DEAR BRO. MARSH:—I have recently visited Pomfret, Millville, Salem and Buffalo, and found the brethren in all these places strong in the faith and looking for the coming of our blessed Lord. Bro. Crawford is located at Millville and occasionally preaches in the vicinity. He is laboring to the great acceptance of the brethren. Many without hope are also glad to hear the word and in instances have extended invitations to him to preach to them. In the meetings I had the privilege of attending, a good spirit seemed to prevail, and I believe, with proper efforts, souls might be brought to embrace the Lord and rejoice in the truth. Bro. Crawford has to "labor working with his hands" to support his family. Have all done what the Lord would have them do in this matter?

When the Savior comes I am confident he will find some of his jewels in that vicinity. The Lord add to their numbers while the vision tarries.

In Buffalo, also, I found a good state of feeling. The congregation which is now enjoying the labors of Bro. C. B. Turner, is increasing, and the saints are waiting not *indifferently* but patiently, I hope, for the return of their Lord.

I believe the whole region is more accessible to the word than formerly, unless I must except the larger villages and principal towns. These, with some exceptions seem to remain much prejudiced; but in the country places the mass of the people are generally accessible. Perhaps it would be well for lecturers to bear this in mind. Is it so in other places? May it not be that in those more densely populated places where we have generally preached, the people have neglected so much light that there is less hope among them than among those in other societies? If so, then it is plain where wisdom would direct our efforts. Yours hoping,

L. P. JUDSON.

Jamestown, N. Y., Jan. 27, 1848.

FROM BRO. W. WHITE.

DEAR BRO. MARSH:—The cause here is very low at present. We have had no preaching since last fall. Our prayer is that God would direct some faithful servant this way who will not shun to declare the whole counsel of God. How thankful we ought to be that God has in mercy given us the Bible, that we may learn his love to us and the redemption wrought by his Son, and the final glory that is yet to be revealed! O bless the Lord, for he is good! I love his truth and his children. I love to bear reproach of believing all that is spoken of Jesus, as well as the blessing for obeying him. It is enough for a servant to be as his Lord. If we suffer with him we shall reign with him. What though we be reviled for our hope, and be called the base ones of the earth, because we cherish the faith of Jesus' speedy personal advent? can all this injure us? No, no—for who is he that can harm us if we be followers of that which is good? Surely God will vindicate his truth and justify those who honor him by believing and obeying it. Let us daily humble ourselves and keep near to God and the Bible.

Yours in the bonds of love,

WM. WHITE.

Sidney, C. W., Dec. 29, 1847.

FROM BRO. H. HOATLAND.

DEAR BRO. MARSH:—There are a few in this place who are looking for their coming Lord, and are striving to be ready to meet him in peace. Our number is greatly decreased since the tenth day movement; but notwithstanding the great sifting, I believe a remnant will be saved. The Lord has said that his "eyes are upon the sinful kingdom," and that he "will destroy it from off the earth." "I will sift the house of Israel among all nations, as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos ix. 8, 9. The time passed by in which we expected to see the Lord coming in the clouds of heaven, and then came in, as it were, a flood of notions, false teaching and doctrine, &c. take three infinite persons to make one infinite Being or God; yet they seem not to see or understand it. Some say there are three persons and only one being—a distinction without any difference, for one person is one being, and three persons are three beings, however much it may remain a pugm and a stranger,

H. HOATLAND.

Cicero, N. Y., Jan. 7, 1848.

EXTRACTS OF LETTERS.

Bro. T. Hadley, Fingal, C. W., Jan. 3d, writes: "The Harbinger contains meat in due season to all sincere lovers of truth. I was brought from darkness to light under the second advent doctrine in '43, and I am still strong in the faith of the speedy coming of our Lord and Savior Jesus Christ."

Bro. W. Cowdery, Woodstock, Vt., Jan. 3d, writes:

"The Harbinger is a welcome messenger to us. We fully approve of its course and the spirit it breathes, and feel in duty bound to support it while

it brings glad tidings of our coming King. May the Lord support and direct you in all your trials, and keep you unto his coming and kingdom."

Bro. B. Irish, New Bedford, Mass., Jan. 7th, writes:

"I have been satisfied for a long time, that the stand you have taken in regard to the advent, end of the wicked, and other kindred doctrines, is clearly supported by Bible testimony."

Bro. L. Dudley, Perry's Mills, N. Y., Jan. 4th, writes:

"The kingdom is yet to come, with all the immortal joys we have been anticipating. Therefore let us be patient in tribulation, for the coming of the Lord draweth nigh. O let us watch and be sober, and pray always, that we may be accounted worthy to stand before the Son of man. Blessed are they who do his commandments, that they may have right to the tree of life and enter in through the gates into the city of the New Jerusalem. It is a great thing to be ready to be changed in a moment. O may we be sanctified through the spirit and truth. I have been disappointed a number of times, but my faith has never been shaken in the doctrine of the speedy advent of Christ.

"The Lord is still with us. About twenty have been converted, and sixteen baptised this fall by Bro. Sawyer and others."

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, in Bloomingville, on the 5th inst., Bro. BENJAMIN BAILEY, aged about 34 years.

When quite young he enlisted in the cause of Christ and lived according to his profession. He was a thorough investigator of every principle which was brought to bear upon his mind. In an early day he canvassed the doctrine of the speedy coming of our blessed Lord. He saw its truth and received it with joy; and until his death was an uncompromising advocate of its truth in all of its bearings. But a few moments before he died, he told his wife not to weep, "for," said he, "our separation will be but short. Jesus will soon come, I shall awake and we shall meet—only be faithful."

Our little society in Bloomingville has met with a great loss; we realize it. But we feel there is something for us to do. We have depended too much upon our beloved brother. May the Lord direct us in all his ways and lead his children into all truth. Sister Bailey receives the blow with Christian fortitude. I pray the Lord to sustain her in her afflictions and trials and preserve her blameless unto the coming of the Lord Jesus.

J. M. JUDSON.

Sandusky City, O., Dec. 31, 1848.

DIED, at his father's residence in West Windsor, Vt., Dec. 48th, Bro. LUCIUS P. TAYLOR, in the 29th year of his age.

Bro. Taylor embraced the gospel and found Jesus precious, the chief among ten thousand and the one altogether lovely, in the year 1842. In the beginning of the year 1843 he had the privilege of hearing the glorious doctrine of the second advent at hand. He heard and embraced the blest tidings with all his heart; and while he lived, he lived worthy of the high profession he had made, adorning it with a well-ordered life and godly conversation, heeding the language of the Apostle: "Seeing ye look for such things, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." Although disappointed in not seeing the King in his beauty at given points of time, yet he fainted not, but embraced the glorious promise still, "If I go away I will come again," and confessed he was a stranger and pilgrim, seeking a heavenly country. He stood firm upon the blessed promise, ready always to confess a crucified, risen and soon coming Jesus—always faithful to warn all with whom he associated of the approaching judgment, and to point all away to that gospel which alone has power to prepare us to stand in the grand and awful day.

He sought the will of God for the rule of his life; consequently when sickness came and death approached, he maintained perfect submission to the will of God, feeling if called to sleep in Jesus, it

would be but a short rest in the grave before he should be awakened by the voice of the archangel and trump of God to behold the King in his beauty and be like him.

He has left a large circle of brethren and relations who deeply feel their loss, yet they may rejoice that their loss is his gain. We do most ardently hope and pray that parents, brothers and sisters, and all who have been blest with his faithful exhortations, will so heed the voice of warning that they may be prepared to meet him who though dead yet speaketh.

His funeral was attended by a large concourse of people, who listened attentively to a discourse, by the writer, from Rev. xiv. 13.

Though death has frequently entered our little tried band, and borne from our midst dear and faithful ones who have been with us looking for our King, yet we rejoice that the tyrant will not always reign and triumph over the just! no, thank God! He whose right it is will soon come and swallow up death in victory! W. H. Dow.

Notices.

BUSINESS NOTES.

Z B Wasson—Both are credited on book to No. 221.

J Moffatt—Paid to whole No. 273.

E Rowell—He commenced with No. 9, Vol. 12. We can not now see where a mistake has been made, and yet it may have been so. According to our books, your previous remittance paid as follows: N. R. T. No. 221, A. G. S. 212, D. P. 212, L. G. 225.

APPOINTMENTS.

Br'n Himes and Hale appoint to preach in West Troy, Feb. 20; Utica, Feb. 23-27; Clinton, March, 1-5; Syracuse, March 8-12; Auburn, March 15-19; Buffalo, 22-26.—[Advent Herald.]

Meetings in Rochester are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

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Poetry.

No Tears in Heaven.

What if our bark o'er life's rough wave
By adverse winds be driven,
And howling tempests round us rave,
There are no tears in Heaven.

What though affliction be our lot,
Our hearts with anguish riven,
Still let it never be forgot
There are no tears in Heaven.

If sweetest joys here vanish all,
And fade like hues at even;
Our brightest hopes like meteors fall—
There are no tears in Heaven.

The mourner sad, who drown'd in grief
Hath long in sorrow striven,
Shall find at last a sweet relief,
Tears wiped away in Heaven.

Thou, God, our joy and rest shall be,
And sorrow far be driven;
And sin and death forever flee
The tearless courts of Heaven.

There from the blooming Tree of Life,
The healing fruit is given;
Yes! There shall cease the painful strife—
There are no tears in Heaven.

Miscellany.

"Seventy Times Seven."

A converted Spanish monk, named Ramon Monsalvatge, has become a colporteur. Among other interesting facts, he narrates the following: "Among the six hundred Spaniards whom I visited in Montpelier, and to whom I offered the Word of God, there was one, a man of distinction and wealth, who had served in the army, and now lived in retirement. One day, I went to the house, and told him I had taken the liberty to call and offer him the Word of God. 'Ah!' said he, 'I know you; I have heard of you. You are a worthless fellow.' 'Very true,' I replied, I feel that more and more; and this book has taught me what I am, and who is that Savior whom I needed. And it has afforded me such consolation and instruction He did not allow me to finish, but in his fury gave me a violent kick, and drove me from his house. I went away; but the next day I returned. I had hardly time to state my object, before he raised an umbrella which he had in his hand and struck me a heavy blow on the head. I turned away, and went back. The third time I had no better success; the fourth, fifth, sixth, and so on to the fourteenth time, I repeated my visits; but I must own that I trembled each time as I mounted his steps, expecting to be loaded with contempt. The last time, enraged at my perseverance, he gave me a blow which threw me down, and injured me so as to force me to remain in my room for several days. On the first day I could leave the house, having heard that the wife of him who had repulsed me so often was sick, I again resolved to visit him. On my way to his house, I met him in the street. 'Senior,' said I, 'I have heard bad news.' 'What news?' returned he in a tone of contempt. 'That your lady is very sick.' 'What business is that of yours?' 'It is my business, Senior, for I wish to pray with her. Will you not accept this book, the Word of God, which has given peace to my soul, and will give peace to yours if you receive it?' Then to get clear of me, he took the book, paid me, and hurried away. Five days after, I was in my room, and saw this gentleman coming towards the house with the Testament in his hand. I thought immediately that he came to return the book and maltreat me, and I hastily locked the door. I remained quiet, and he withdrew. An hour after, I saw him coming again, and soon perceived he had pushed a paper under my door. I took it, and read the following words: 'Sir

—though I am unworthy to speak to you if you will come to my house, my wife and I shall be glad to hear you pray for your enemies.' I took the note to my friend the pastor, who thought it imprudent to trust myself alone in his house, and I went with a pious school-master. As soon as the officer saw me, he embraced me and said, 'I have read the book to my wife, and beg your pardon for the brutal manner in which I have treated you. Forgive me.' I replied, 'Dear Sir—it is not to me you should return thanks, but to God. Let us pray to him.' When we had done so I took the Testament and read a chapter, to which he paid the most serious attention. His wife also received me with the greatest kindness. 'There is one thing,' said the officer, 'which I wish you to promise me: that is, if you ever again offer that book to a monster like myself, who repulses you fourteen times, go again a fifteenth time to him.' What an encouragement to persevering and self-denying efforts in doing good! What an example of the benevolent and forgiving spirit of the gospel! What an instance of its power to change the heart! What a noble character was this colporteur, compared with the Alexanders and Cæsars, the Byrons and Shakespeares, the Ciceros and Platos, of this world.—*Bible Society's Extracts.*

Slavery in Kentucky.

Position of the Clergy and Laity.—A correspondent of the Christian Watchman, a Baptist paper published in Boston—by no means ultra on abolitionism—in describing his tour through the State of Kentucky, makes the following statement relative to the position of the clergy in that State on the great subject of emancipation:

"That day is hastening fast. Not only has the morning star appeared, but it is becoming lost in the radiance which breaks from the rising sun of freedom. The friends of emancipation are increasing in wisdom, strength, determination and in numbers. Persons of almost every class are joining them, although with various degrees of knowledge, boldness and decision. A very intelligent Kentuckian, a zealous advocate of this cause, observed to me that it was comparatively easy to win over to his views the influence of laymen, of statesmen, jurists and others, but that the clergy seemed to be most impervious of all to the force of argument on this subject, and that those of my own denomination furnish no exception to this remark. The spirit of my informant appeared to be mild and candid, and I was sorry to be unable to refute or modify his testimony. Alas! it is too true. The ministers of Christ have hereby placed themselves in a false position in the sight of mankind; for having become occupied with the discussion of the question of slavery *theologically*, and in efforts to prove that it is not necessarily a sin, intelligent laymen who have been looking at that question in the lights of philosophy and political economy, have gotten far in advance of their religious teachers, and where human freedom is the theme, humanity soars above Christi anity."

The Primitive Faith.

The following facts are worthy of note:

1. That while the primitive Church retained her greatest simplicity of faith, and purity of life, and spirit of martyrdom, the *premillennial coming of Christ*, for the establishment of his kingdom on the earth, was extensively and generally received, and used for the purposes of holy living.
2. That the very best evidences of dissent from it, appear among those who attempted to unite philosophy with Christianity, and to adapt the truths of Scripture to the decisions of human reason.
3. That it was not till Cerinthus and other heretics, had perverted and given a sensual gloss to the millennial doctrine, and the notions of Origen and other converts from Platonism, as to the nature of holiness, had undergone a very important change, that opposition to millennial views began to find favor. In the first and second centuries, holiness was understood to be, as it is in truth, the love of God and of man, regulating the feelings of men and all their senses, appetites, and actions. There was nothing felt to be sinful in the senses and appetites, but only in their illicit and excessive exercise. But the Platonic notions of the nature and origin of evil, led the wise and learned to suppose that sin sprang from the contact of spirit with matter, and therefore to

regard the appetites themselves as sinful, and to make holiness to consist in sexual chastity, celibacy, virginity, only to be perfectly attained by the extirpation of the appetites, and liberation from the body. It was a false philosophy therefore, against which the apostles warned the church, and which they predicted would corrupt it, that excited prejudices against the millennial doctrine, and prepared the way for its rejection.

4. That even when those prejudices, engendered by a false philosophy, had been excited, still success did not crown the attempt to get rid of millennial doctrine, till a style of interpretation was introduced, sanctioned and worked into a system, which actually rendered the sacred Scriptures useless to common people, and prepared the way for their becoming the exclusive possession of the priests.

5. And that it became necessary, on the part of the first opposers, to deny or to doubt the canonical authority of the Book of the Revelation, or practically and sceptically to reject, and to undervalue a portion of the Word of God, from the beginning admitted to be genuine and of divine authority, and especially commended to our study and valuation.—*Dissert. p. 226.*

A Great Contrast.

The streets, this morning, were full of green-coated, gloved and booted men, hurrying with their red faces to their warm counting-houses and stores, and we saw a pretty young girl of the tender age of nine or ten, with her bare feet and arms, and an old sack on her thinly clad shoulders, into which she was thrusting the bits of straw and dirty paper which she raked out of the gutters. Nobody stopped to gaze on the strange sight; but it is not a strange one, and that is the reason why nobody's hair stood on end at seeing it; and to see that young creature employed in such a manner, earning her poor breakfast doubtless, and then to see the well clad crowd rush past without speaking to her, and to see the tall church steeples, the great Tract Society's house, the Missionary rooms, the Bible house, and the comfortable homes into which murderers and robbers are put, was enough to make one turn a Fourierite.—*N. Y. Mirror.*

The Baptist Denomination in the United States.

The Baptist Almanac and Annual Register for 1848, gives the following grand total of Baptist organizations, ministers, members, &c., in the United States:

Ministerial associations, 564; churches, 9,888; ordained ministers, 5,657; licensed preachers, 1,199; the whole number of church members, 731,906; the number of baptisms during one year, 36,509.

In the entire world, there are said to be 13,804 Baptist churches; 8,469 ordained ministers; and 1,031,836 church members; and the number of baptisms in one year is set down at 57,605. Hence it appears, that more than half of all the Baptist churches, ministers and members, in the world, are to be found in the United States.

As ever yours, waiting for the adoption, to wit: the redemption of the body.

WESSON MOSHER.

Gloversville, N. Y., Jan. 4, 1848.

FROM BRO. L. F. JUDSON.

DEAR BRO. MARSH:—I have recently visited Pom-

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(PUBLISHED EVERY SATURDAY.)

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume XVI. Number 8.

ROCHESTER, NEW-YORK: SATURDAY, FEBRUARY 12, 1848.

Whole Number 216.

Original Poetry.

Acrostic.

BY JOHN SEARS.

Awake, thou voice of truth, and widely tell
Deliverance to the earth, from sin and hell;
Vain sinners warn to flee the wrath to come,
E'er desolation seal their final doom:
Now is the day to make salvation sure—
Time lingers still, but soon will be no more.

Hark! Hear the voice of signs; and mark the fear,
All hearts pervading, lest the end be near!
Redemption hastens! Saints, lift up your heads!
Behold! He cometh—from their dusty beds,
In glory to array the righteous dead,
No more to suffer, but be like their Head.
Give joy to saints, that all will soon be well,
Earth chang'd to heaven. Sinner, where wilt thou
Return to life, make not thy bed in hell. [dwell?
Lake Zurich, Ill.

Living Water.

"But whosoever drinketh of the water that I will give him shall never thirst: but the water that I will give him shall be in him a well of water springing up into everlasting life."—John iv. 14.

O hearken, O hearken, the Savior invites
Whoever is willing in him to delight:
Receive of him water, a well which is vast,
And to life eternal 'twill spring up at last.

The spirit, the spirit, that Jesus will give,
Is that well of water, which ever will live;
It dwells in saints here, and at last it will raise
Their bodies immortal, 'at the end of the days.'
J. M. O.

Durham, C. E.

Original.

[For the Harbinger.]

Doctrine of Oneness.

It seems strange to me that it is necessary to use long arguments and the best reasoning to prove to enlightened and well educated men that it is impossible for three distinct and infinite persons to be but one person, and that it does not take three infinite persons to make one infinite Being or God; yet they seem not to see or understand it. Some say there are three persons and only one being—a distinction without any difference, for one person is one being, and three persons are three beings, however much it may be denied. It would be just as proper to say twice two are four, and twice four but two, as to say that three are one.

How many hang on the words of Christ in John x. 3, "I and my Father are one," to prove that Christ and God are one person. But Christ does not say that he and his Father are *one person*, nor mean so; neither can it be inferred, only by taking a single isolated passage: for by reading the context you will see he denied being God, but declared himself to be the *Son* of God, anointed and *sent* into the world.

Again, the same being, even Christ, says of a man and a woman, when married, "They *twain*

(two) shall be *one flesh*, that *they* shall be no more twain but one flesh," (repeated). See Mat. xix. 5, 6. Now will any say they are but one being? I think not; yet the language is as plain as the other, or as our language can make it. They are two persons and two beings, as much as they ever were, although they are one in sentiment, (or should be,) and so are God and Christ one in Spirit.

Read John xvi. 25–30. In verse 29 his disciples tell him he speaketh plainly and not by a proverb—after telling them he "*came out from God*," &c.

1 Cor. iii. 6, 8, Paul declares that he and Apollos are one. Does he mean they are but *one being*, although they are two persons? Who believes he does? yet it is just as fair to say so as to say that the Father and the Son are but one being. Now his mind was this: we are one in Christ, one in sentiment, &c.

Again, John xvii. 21, 22, Christ prayed that his disciples (plural) might *all be one, even as he and his Father are one*. Consequently, if some reason correctly, then Christ and all his disciples, whether few or many, were but one being, (John xvii. 21). Man and wife are but one being.—Man and an harlot are one body, 1 Cor. vi. 16).

Again, Paul says, 1 Cor. xi. 3, that Christ has a head or superior, just as much as man or woman has; for says he, "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

The quotations and reasons might be lengthened out to fill volumes, but it is not necessary. The fact that Christ is sometimes called by names applied to the Father, does not alter the case any more than the following ones do: Joshua is called Jesus, and Christ is called David, and Moses was called God.

A. N. BENTLEY.

Greenville, N. Y., Jan., 1848.

[For the Harbinger.]

Purity.

1 Tim. iv. 12. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Every minister of the gospel ought to feel the importance of this charge, and bow to its authority as much as though it were made directly to him, from God himself, without any intervening agency. Even aged ministers need beware lest "in word" or "spirit" they give occasion for others to despise their age. Who could help despising the stage actor, if, in the public walks of life, he should attempt to copy into his conversation and habits the Bible rule for "the man of God"? Neither could one refrain from despising either youth or age, if to the profession of a teacher of godliness there be united (even occasionally) the conversation and its of th

stage actor. But *purity* seems to be a crowning accomplishment in the character of the Christian minister. In becoming pure he is prepared to receive that rich gift of wisdom which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

It is true that even those whom God has chosen to preach his gospel are men "subject to like passions" with other Christians: and yet it is just as true that they are required to be examples to the believers in *word, spirit, faith* and *purity*. Do they feel their infirmities and sins besetting them like thorns on every hand? Let them cry to God until the ancient promise, "My grace is sufficient for thee: for my strength is made perfect in weakness," is written upon their hearts. But in order to gain this help it must be sought with an intelligent and unwavering purpose immediately to abandon all modes of thinking, speaking or acting, which are impure in themselves or tend to impurity. God loves purity, and will not leave his servants to seek it single handed. Nay, he will not let them rest unless they seek it with all the heart. Those who willingly and faithfully feed the flock of God, being ensamples to the flock, have held out to them, one of the highest prizes in the gift of God—"A crown of glory that fadeth not away."

B. M.

Cleveland, O., Jan. 12, '48.

For the Harbinger.

Jesus Christ.

DEAR BRO. MARSH:—Little has been gleaned from history relating to the personal appearance of our coming Savior, while he was a sojourner upon the earth. I copy from a book called the Gospel Harmony, a description of the person of our Savior, as it was found in an ancient manuscript, sent by Publius Lentulus, President of Judea, to the Senate of Rome.

"Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever."—Psa. xlv. 2.

"I'll speak the honors of my King,
His form divinely fair;
None of the sons of mortal race
May with the Lord compare.

"Sweet is thy speech; and heavenly grace
Upon thy lips is shed;
Thy God, with blessings infinite,
Hath crowned thy sacred head."—WATTS.

"And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John i. 14.

THE DESCRIPTION.

"There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him a prophet, but his followers adore him as the immediate offspring of

the immortal God. He is endowed with such unparalleled virtue, as to call back the dead from their graves, and to heal every kind of disease with a word, or touch. His person is tall, and elegantly shaped; his aspect amiable and reverend; his hair flows in those beauteous shades, which no united colors can match, falling in graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head; his dress of the sect of the Nazarene; his forehead is smooth and large; his cheek without either spot, save that of lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick, and suitable to the hair of his head, reaching a little below his chin, and parting in the middle, like a fork; his eyes are bright, clear, and serene. He rebukes with mildness, and invites with the most tender and persuasive language; his whole address, whether word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world beholds him weep frequently; and so persuasive are his tears, that the whole multitude cannot withhold their tears from joining in sympathy with him. He is very modest, temperate and wise; in short, whatever this phenomenon may turn out in the end, he seems, at present, to be a man of excellent beauty, and divine perfections, every way surpassing the children of men."

I am your brother, waiting for that same Jesus which went into heaven, to come in like manner, (i. e. personally),

AARON VEEDER.

Albany, Jan. 18, 1848.

[For the Harbinger.]

"A Thorn in the Flesh."

2 Cor. xii. 7-11. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.—I am become a fool in glorying: ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing."

"God is love"; and he says, "As many as I love, I rebuke and chasten." God visited Paul with some very severe trials in order to save him from pride. Since "pride goeth before destruction, and a haughty spirit before a fall," and since God knew the danger to which Paul was exposed, it was an evidence of pure love, that God should, as it were, thrust a thorn into the flesh of his servant thus exposed to a great sin and a great fall.

The Lord had caught his servant up, and now he must cast him down, as the potter does the clay. Psal. cii. 9, 10. "For I have eaten ashes like bread, and mingled my drink with weeping;

because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down."—Isa. lxi. 8, 9. "But now, O Lord, thou art our Father: we are the clay, and thou our Potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity forever: behold, see, we beseech thee, we are all thy people." Men great in goodness have great afflictions. No doubt every child of God has, or has had, "a thorn in the flesh." And perhaps they are, or have been, very slow even to pray (in the true spirit of prayer, which always adds, "Not my will but thine, O God, be done,") that it might be taken away. Sometimes perhaps they will go for months or years, either openly or in heart, grieving, mourning, if not murmuring and fretting against God for his love to them.

Possibly the readers of these lines, if Christians have some very severe trials resulting from some situation or relation in life, which if they could get changed or altered to their minds, they flatter themselves they should then serve God like angels.

But it is often very hard to discern the hand of God in our trials until afterwards. Many will say, "It is the devil and wicked men who are the source of my trials. Well that is nearly the language of scripture—"a messenger of Satan"—only add "there was given" to it. The reason for the "messenger" being given is sufficient evidence that God, who is love, sent it, although it was of Satan." Now for the triumph: "Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me."

B. M.

Cleveland, O., Jan. 14, '48.

[For the Harbinger.]

Questions.

BRO. MARSH:—Are you established in the belief that there will be a thousand years between the resurrection of the just and of the unjust?—If so, must not the wicked come up out of the new earth? for when God appears upon the great white throne, the earth passes away, and no place is found for it—heaven also. How is the sea to give up its dead, when in fact there is no more sea? You also believe, if I understand you, that the wicked will come up on the earth at the expiration of the one thousand years, headed by their old deceiver, and that they will come round the beloved city, which must be on the new earth of course, and that fire will come down from God out of heaven and devour them, which is their final end. Amen. If so, when are they cast into the lake of fire, which is the second death, in which they are all to have their part? Do any of the wicked die in this lake? If so, give us the evidence. Have we not a sufficient amount of evidence to prove that their punishment will be everlasting, just as long as they remain there? Please speak; for many are troubled, and cannot harmonize the one thousand years theory between the two resurrections.

One that desires the truth, and nothing but the truth.

LEBBEUS DREW.

Pultney, N. Y., Jan. 14, 1848.

[Other duties prevent our answering Bro.

Drew now. We give his questions however, that some one who has leisure may seasonably give them the answer their merits demand.—Ed.]

For the Harbinger.

Physical and Philosophical Reasonings.

Every body knows that if the various organs of the human body do not perform the offices assigned them by nature, the system will be in an unhealthy condition. All the materials which compose the human body, are manufactured by the organs of the stomach, and distributed throughout the entire system by the various organs which nature has designed for that work. Unless the machinery of the stomach is in order, it is clear that the materials thus distributed through the system will be of that nature to produce an imperfect body; and the various organs to which is assigned this work of distribution, will be taxed to perform a greater work than they are able; for nature and reason teach us that no organ of the body is capable of acting perfectly upon fluids or substances, not perfected by the first cause, viz., the organs of the stomach.

Therefore the habits of men, in eating and drinking, the kind of food, time of eating, neglect of the right kind of exercise, state of the mind, &c., is often the cause of irritation to the organs of the stomach. Hence, there are but very few men not afflicted with any complaint, but all men are more or less unhealthy, and their systems are in a more or less deranged condition. If the excretory organs are not in a perfect condition, the impurities necessarily engendered within the system, by an indiscreet course of life, will produce and aggravate disease in some part of the body. Therefore, it is of the utmost importance that the excretory or outward organs, i. e. organs of the skin, &c., should be retained in as perfect a condition as possible, if men would be free from the evils of disease; for unless the impurities of the system are permitted to pass off, disease is the inevitable result.

From years of close observation of the effects of the weather upon individuals laboring under infirmities of various kinds, viz., rheumatism, gout, nervousness, &c., &c., the writer is convinced, by arguments irrefutable, that a thorough steaming of the body has a tendency to loosen the entire system, and open the excretory organs, and thus permit the impurities to pass off.

That system of medical science which opposes the idea, that in proportion to the fierceness of the disease the blood is impure, is proved to be founded upon untenable principles, from the numerous examples and cures that are being consummated. Where do those impurities come from that are seen upon every part of the wet sheet into which the patient has been confined sufficiently long to loosen the system and open the excretory organs? It may be said those impurities came from the place where the disease was located. But if that even be admitted, (which is inadmissible,) it shows that the power of water upon the system is sufficient to draw or cause the disease to pass off from the organs of the skin, the pores, or the excretory organs. The writer is of the opinion that most of the physical ailments scientifically styled diseases, are not dis-

but which effects men just in proportion as they violate the laws of nature, and neglect to conform to those principles which will prevent the physical ailments by which many are afflicted. If men do not conform to the laws of nature, this principle of mortality will locate itself upon the weakest part of the system. Hence in all families, each member is afflicted with some ailment, but not all alike. If physicians were more anxious to teach men the art of preserving health, there would be less need of their medicine. The most perfect system of medicine is evidently that which is the most simple. Perhaps none of those eases, but a *disease*, to which all men are subject, ailments often denominated diseases are incurable, however aggravated. Contagious diseases or plagues, such as the cholera, small pox, black tongue, and numerous other diseases, are exceptions to what are generally termed diseases.—Consumption, and like complaints, are evidently not so incurable as they are represented to be.

QUERIST.

Selected.

The Deluge of Wrath to the Impenitent.

INSENSIBILITY OF THE WORLD TO THE WARNING VOICE OF CHRIST.

If the prospect of the future be bright and consoling to the true Christian, so ought it to be dark and oppressive to the unbelieving and impenitent. The glory of God will receive its twofold manifestation in the awards of justice, and in the gifts of mercy. The time of vindication at length will come. During many a long year, the name of Christ has afforded occasion to the exercise of mockery, contempt and superstition. Recognized in the theory of society, whether political or ecclesiastical, he is practically despised; and the principles of worldly policy supersede his councils, and nullify his decisions. The majority of nominal Christians are utterly careless of their responsibility to his tribunal, and expect the course of the world still to proceed in the same manner as it has done from age to age. In vain the Scriptures announce a limited period to the forbearance of God; in vain they call for repentance, and faith, and godliness; in vain they proclaim a day in which God will judge the world in righteousness, by that august Ruler, "whose goings forth are from everlasting, whereof God hath given assurance unto all men in that he hath raised him from the dead." A deathlike torpor and incredulity rests upon the human soul, and all the judgments and mercies of the Almighty make no impression. In private life, tear chases tear, and death succeeds to death; but no man learns wisdom, save the despised saint whom God deigns to enlighten and to bless. In public life, wars and commotions, pestilence and earthquakes, anarchy and blood, attest, during successive centuries, the controversy which God has with national impiety; but national reform, humiliation and godliness, are conditions of public life unfelt, unseen, condemned. If there be a zeal for social rights, for mental freedom, for commercial greatness, for intellectual progress, it pauses short of the claims of God. Secularity pollutes the church; and while civil policy ex-

pands the enactments of legislation to the multiplied interests of the citizen, it contracts their influence over the acknowledged rights of God. On this matter of human action, man is everything—God is disregarded: his name, indeed, is upon the tongue, and his authority is registered upon the page of the public liturgy; but his will, his decisions, his warnings, and his promises, are mere matters of cold speculation or occasional excitement. Only in the day of sorrow, sickness or death, there may be a transient reference to the mercy of God; but it is the refuse offering which the world will no longer ask for, nor receive—the approaching day of Christ, the results of his incarnation, his connection with mankind, the responsibility to him incurred by talent, wealth, influence, rank and power.

These ideas are all rejected as illiberal and enthusiastic. The secondary interests of man chase away his primary necessities from his sight, and three score years of life are preferred to eternity; the care of the body is preferred to that of the soul, and the applause of man is deemed a brighter heritage than the enduring approbation of God.

It appals the thoughtful mind to contemplate the fearful upshot of this state of human things. The day of God approaches, but where is the preparation for his advent? When our Almighty Redeemer foretold his return to the world again in which he had been rejected, he said to his sorrowing disciples, "Let not your hearts be troubled. In my Father's house are many mansions. If it were not so, I would have told you.—I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." (John xiv. 2, 3). "And while they looked steadfastly towards heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come again in like manner as ye have seen him go into heaven," (Acts i. 10, 11).

The Savior also announced the very manifestation which we witness, of incredulity and contempt—"As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." The flood came on the world unexpectedly, although the theme of incessant prediction. During one hundred and twenty years did the warning voice of God utter its mournful accents, and entreat a cessation in the work of ungodliness and sin. The warning accents were scattered to the desert air; they reached no rebel heart of man. The shortness of time, the approach of death, the brooding darkness of the gathering storm, interrupted not the course of sensuality, the progress of licentiousness, nor the noise of mirth. "They ate, they drank; the harp and the viol, and tabret and melody, were in their feasts. They formed alliances, they built up many dwelling places, they coveted individual and national revenue; but they regard-

ed not the work of the Lord, nor knew the operation of his hands." They ridiculed the prophetic record: they smiled in idle scorn while the prophet built and surveyed his ark, the appointed refuge from the approaching wrath; but the insensibility of man delayed not the purpose of God; the neglected warning cancelled not the recorded purpose; the mirth of the criminal arrested not the hand of the executioner. The horizon blackened, the tempest burst, and the human population lay buried beneath the waves. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion which shall not be destroyed. The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever," (Dan. vii. 13, 14, 18).

And so shall it be, we are told by infallible authority, in the judgments of the last days. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image: these both were cast alive into the lake of fire and brimstone," (Rev. xix. 20). This event approximates to the great crisis, to the binding of Satan, the first resurrection, the reign of the glorified triumphant church on earth,—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, and they shall reign with Christ a thousand years," (Rev. xx. 6).

Notwithstanding the same warnings and denunciations from infallible authority, still the same insensibility, the same licentiousness, the same preference of sensual to spiritual joy, the same complacency in ungodly gratification, the same oblivion of justice and mercy, the same contempt of divine law and attachment to human schemes, will characterize the period of time proximate to the second advent of Christ, as characterized the period antecedent to the terrific flood of Noah. It would be an awful employment to portray to the mind, with any historical accuracy, the tremendous alarm which must at length have seized the world, when the long threatened judgment actually commenced; when the torrents of the skies, and the tides of the ocean, united their fearful strength, and, by successive ravages, marked out a storm unlike the wintry desolation of other years; a storm directed by the same Almighty hand which had hitherto restrained the furious elements, and made them subservient to human welfare. Creative power was now charged with retributive indignation, and the arm of God now shattered the schemes of man. The business of earth at length paused, the din of pleasure ceased, the strife of individuals was suspended, the politics of nations were arrested. All classes of society mingled together, appalled by a common ruin; landmarks of property were annihilated; armies were useless, wealth but a name, and science a delusion. The avenging scourge of Omnipotence passed over the whole earth, and no criminal remained

behind to tell the tale. Conviction came too late: remorse could be no substitute for repentance; the hour for contrition was forever gone. What a solemn reflection this to a thoughtful mind, that, in this dreadful destruction, not one escapes but the despised and fanatical ark-builder and his family, as he was looked upon by the ungodly world.—*Elisha Putnam.*

(Concluded next week.)

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, FEBRUARY 12, 1848.

OUR WANTS.—We want, and must have soon, some over *two-hundred dollars*, to pay for the paper on which the Harbinger is printed. Don't forget nor neglect this matter.

The Christians.

This young and once pure Bible people, are rapidly following the older sects in the degeneracy and infidelity of the times. But for us to accuse them thus, would be thought to be uncharitable, we will therefore let the Christian Herald, one of their own papers, bear testimony in this case. In the number for Jan. 27th, one of its editors says:

"Infidelity has 'put on the livery of heaven,' and is walking abroad among the Christian churches, as a *refined christianity*. What do we mean to do about it? Do you say, Give them the Bible, if they receive it, it is enough? They have no objections to this. They say they do receive the Bible; and, as a certain person said in a public meeting, in Boston, so they will say, 'I read the Bible as I read any other book; what commends itself to my understanding, I receive as truth; and what does not, I trample under my feet!' Receive the Bible!—Yes, and as a certain Unitarian preacher once said, so they may affirm—'I do not deny the inspiration of Paul and Peter, but I affirm the inspiration of all other men!' Or, as another gentleman of the same school once said in my hearing: '*We do not receive the ipse dixit of Jesus Christ for authority, but we go further back, to the original scripture written on every man's heart!*'"

We have seen some and heard of much of this "refined christianity," or "infidelity" among some of their ministers, especially those who have received their finish at the Meadville school, or Unitarian and Christian's minister factory. One of the graduates of this school, E. G. Holland, called on us. In our friendly conversation, we detected in him some of this "infidelity," and kindly told him that he was spoiled by German Neology. He thought not. We told him we would test the soundness of his faith, by asking him to tell us the meaning of this plain text, "Blessed are the meek; for they shall inherit the earth." Matt. v. 5. He readily replied, "*They shall be happy.*" Thus spiritualizing away the real inheritance of the saints to a mere state of a disembodied spirit: for the resurrection of the body, and its kindred doctrines, are, by this neology, all explained away in the same manner.

But how does the Herald propose to correct, and in future avoid this "refined christianity," this "infidelity"? By defining the doctrines of the Bible, believed by the Christians. Or, in plain English, by making and introducing among them, a *little creed*! This we see is now a leading topic of discourse of the Herald. It is true, the Palladium and other of their papers, do not yet countenance this creed-making principle, but still they are loud in their praise of the Meadville school, from whence

some of this refined christianity, this infidelity flows.

Our heart is deeply pained at the great and rapid apostasy of this once pure people. Like ancient Israel, and the surrounding sects, they have departed from the fountain of living waters, and have hewed, or are endeavoring to hew to themselves broken cisterns which can hold no water. May the good and pure among them escape the snare that is being laid by their leaders for their unsuspecting feet, assume their former Bible position, receive and walk in the truth, that they may inherit the earth when Christ shall come, and make it new, and fill it with the glory of God.

Denominational Courtesy.

"We regard it as one of the most auspicious religious signs of the times, that the various Christian denominations are manifesting towards each other much more of that spirit of urbanity and good neighborhood, which is clearly required by the principles of politeness and the precepts of the gospel. An illustration of this fact recently occurred at Waltham. The Orthodox Congregational Society in that town, under the pastoral care of Rev. John Whitney, had occasion to repair their house of worship, and the Methodist society kindly invited their Congregational brethren to worship in their house, while the repairs were in progress. The invitation was accepted to the satisfaction of both parties, the pastors of both churches alternately officiating.—As an expression of gratitude for the Christianity of their Methodist brethren, the Orthodox society have presented them with a very handsome Bible for the use of their pulpit. It is indeed refreshing to see such a truly Christian spirit, instead of a sectarianism and bigotry, which often drives asunder those who love and trust in the same Savior."—*Albany Spectator.*

Wonderful! exceedingly wonderful!! and something new under the sun, for two *religious* and *orthodox* denominations to possess so much of a "truly Christian spirit," as to worship together in the same house, long enough to make some repairs, and not really quarrel! No wonder such a rare and unnatural occurrence "is indeed refreshing" to the "Spectator" and the divided sects, who are strangers to such "refreshing" things. Surely their millennium must have commenced, or is just ready to dawn upon them!

But to be serious, this very act, and their acknowledgement that it is right, is a tacit admission that their divisions are wrong; for if it was a truly Christian spirit that united these two churches, for a short time, it is truly an *anti-christian* spirit that has divided, and still divides the sects. If it is right for them to unite, then it is sinful to keep up their party distinctions; but if divisions are right, then it is sinful for them to unite. We would that they could be made to see the inconsistency of their position. And remember that the word of God condemns all of their unholy sectarian divisions, and denominational distinctions; and recognizes none as the true church of Christ but those who are one, even as Christ and his Father are one. John. xvii.

Religious Instruction of the Slaves.

"A writer in the Richmond Watchman, in urging the duty of imparting religious instruction to the Slaves, says:

'Southern Christians are, we believe, fully impressed with the great importance of affording religious instruction to our colored population. We cannot shut our eyes to the fact that there are, at our very doors, and in our families, heathen,—or

human beings, many of whom are almost, if not entirely, as ignorant of the great truth of Salvation, as the Sandwich Islander. We all agree, that we are without excuse, if we neglect the souls of our Servants. And yet there are few practical duties more difficult to perform, and while our brethren of Georgia and of other parts of the South are doing something and efficiently, in this work, yet, in other portions of our country, we have accomplished but little besides acknowledgement by Ecclesiastical Minute of the duty of Masters in this regard.'

"In the same number of the Watchman it is stated that Rev. Mr. Vaughan, Presbyterian, has entered with much zeal on the duties of missionary to the colored people of Prince Edward and Cumberland counties in the same state."—*Alb. Spectator.*

What an admission for Southern Christians!—Their work at home, at their "very doors," and in their "families," has been, to make "heathen," who are "as ignorant of the great truths of Salvation, as the Sandwich Islanders"! But abroad they have labored to convert to Christianity the heathen! But what have they done? According to Dr. Lafon, they have, in forty years, made about *seventy-five thousand* heathen, annually, at home, where they have converted to their sectarian christianity, *one thousand*, in heathen lands! But now their smitten consciences, or their covetousness, makes them talk about "doing something" to convert "the souls of their servants," the "heathen," at home! And what is that "something," which they propose to do?—Why, of course, convert "the souls of their Servants" to the Lord Jesus, that their bodies may be made more submissive to their will, and more profitable to their interest, may demand a better price in market, and when worn out here, their converted souls may with theirs be admitted into the kingdom of glory, where they will need no more of their unrequited toil!

This, we believe, is the true light of this hypocritical work: yet Northern editors, ministers and churches, look upon it as something very gracious and kind to the poor, down-trodden slave; when in fact it is only calculated to enhance the interest of the slaveholder, and add to the chains of the slave: for it is designed to make the slave believe that the Bible sanctions his bondage; and at the same time make him an humble and truly obedient christian slave! We pray however, that the work may be overruled and blessed to the salvation of many who now groan in bondage.

Caste in Society.

The Christian Sun, a paper published by the Christians in North Carolina, copies the following from the Boston Watchman:

"Our principles as Christians, as well as the institutions of our country, should lead us to regard intellectual and moral worth as the object of respect, whether its possessor be rich or poor, learned or unlearned, a member of Congress, or an humble shoemaker."

Paul says, "There is neither Jew nor Greek, bond nor free, male nor female: for ye are all one in Christ Jesus." Gal. iii. 23. Can the editor of the Sun say the same, or does he make an exception of the *colored bondmen*? What do you say to this, Bro. Kerr?

It is said that "Mr. H. Grattan stated in the British Parliament, that one hundred and fifteen thousand nine hundred persons starved to death in the late famine."

Who can look upon this great suffering and mortality in any other light than a sore judgment of the Almighty? None but the ignorant and sceptical.

As well might we doubt the destruction, by the Lord, of the hundred and eighty-five thousand of Sennacherib's army. The Lord is holding a fearful controversy with the world, and it will soon end in the destruction of all who continue to close their ears and harden their hearts against his reproofs.

THE CAUSE.—A letter from Bro. Bywater gives the cheering intelligence that his and Bro. Pinney's labors are being blessed at Batavia. A deep interest in the doctrine of the kingdom near, &c, has been waked up there. Some have confessed the truth, and a number were seeking the Lord. Bro. Bywater's and other cheering letters may be expected next week.

An increasing interest is being manifested in the cause in this City. Our meetings are now being held every evening, and we hope great good will be the result.

The Lord is at work among his people in other places, for which we thank his holy name. Let us all engage anew in the work of saving sinners from the wrath to come. Soon our labor will be ended, and if faithful to our God, the reward will be a crown of righteousness at the appearing of Christ.

“The Le Roy Gazette says the Adventists or Millerites have been holding a protracted meeting in that village, which has been well attended. It appears that May next has now been fixed upon by these people as the time of the Second Advent, when, according to their calculations, the world will be just 6000 years old.”—*Rock. Dem.*

The “Millerites,” so called, in Le Roy, and elsewhere, have not “fixed upon May next,” nor any other precise definite time for the Second Advent of Christ. We were at the meeting in Le Roy until Sabbath evening, and know whereof we affirm.—The general belief of our brethren now is, that the coming of the Lord is emphatically near.

“We acknowledge the receipt of “The Crisis, or Last Trumpet,” by E. Putnam, Albany, N. Y. A well executed book of 319 duodecimo pages. It contains many good things—and some hard sayings about “Millerism.” The article on the Deluge of Wrath to the Impenitent, which we commence publishing on another page, is valuable. The aged author will accept our thanks for the work.”

“The New Testament against Sectarianism, by A. Ramsey, Pittsburgh, Pa., a pamphlet of 27 duodecimo pages, is received. From a hasty glance we think it a valuable work, and design to give extracts from it to our readers soon.”

Removal.

Our meetings in this City have been removed from Shaw's block, to MINERVA HALL, corner of Main and South St. Paul-streets, where they are held, as usual, three times on the Sabbath, and on Tuesday and Friday evenings.

To Correspondents.

L. R. Haskins.—Personal difficulties can seldom be rightfully adjusted by a public controversy, or a published statement of the case by the parties. The Bible points out a better way. We recommend you and all others when necessary to pursue it. See Matt. xviii.

A. N. B.—We cannot see that an answer to those questions is necessary. The burthen of the preaching and of the writings of the apostles, on this point was to prove that he is the Son of God, the promised Messiah, and the true heir to David's throne.

S. I. R.—Your ink is so adhesive that it has been with difficulty we have opened your letters, in doing which they are rendered very difficult to read.—Please use a different ink, and accept our thanks for your valuable communications, and continue your favors.

Advent Herald.

DEAR BRO. HIMES:—I wish to correct the mistake which I am confident you, and perhaps some few others, are laboring under, relative to the character of my articles on the “Great Apostacy.”—Doubtless you now think they are unkind towards you; and sectarian and proscriptive in their character. But would you read them again with care, I think your feelings in reference to them, would be much relieved. Your having so repeatedly, of late, expressed your disapprobation of those articles, led me to think it possible that they might be exceptionable in point of brotherly kindness. But on looking them over again, I find no such defect in them. That you and others may see your mistake, and that the important truths those articles contain, may be more fully understood, I will republish the last one, which comprises a short summary of the sentiments contained in the whole series, and which shows the kind spirit in which they were written:

GREAT APOSTACY. NO. X.

This number must close our remarks for the present, on the great apostacy of the church. We have named certain fundamental points in the doctrine and practice of the Bible, from which the sects generally have departed. That the whole matter may be readily grasped by the reader, we will now give a condensed summary of the points specified, with such closing remarks as the nature of the subject seems to demand. The sects have apostatized—

1. *From the true doctrine of the being of God.*—They hold that he is without “body, parts or passions,” while the Bible clearly reveals him to be a person, to whom is ascribed love, delight, pity, and all the holy passions in their infinite perfection.

2. *The unity of God.*—They hold that he exists in a trinity of persons or substances, while the Bible incontrovertibly reveals him to be one indivisible being.

3. *The locality of God.*—The sects hold that he has no definite locality; while the Bible abundantly proves that he is located in heaven, from whence we look for the Savior, who is now at the right hand of God.

4. *The attributes of God.*—The sects hold that wrath, vengeance, or vindictiveness was the principle in him which called for the death of his Son; while the Bible plainly tells us it was his “great love”—that God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have eternal life.

5. *The character of Christ.*—The so called orthodox sects hold that Christ is the “very and eternal God;” but no truth is more clearly and abundantly taught in the Bible than that he is the Son of God.

6. *The nature of Christ.*—With few exceptions they hold that Christ possesses “two whole and distinct natures, human and divine.” Whereas, the Bible teaches no such doctrine, but that the nature of Christ is one, holy and divine.

7. *The death of Christ.*—The majority of the sects hold that Christ died “to reconcile the Father unto man;” but the Bible says he died to reconcile man unto God.

8. *The atonement.*—With few exceptions, the sects view the atonement in the light of a purchase, or paying an equivalent, satisfying justice, appeasing the wrath of God, &c; whereas, the Bible tells us, “by grace are ye saved;” by the grace, love and mercy, and not by the wrath of God.

9. *The Pre-millennial Advent of Christ.*—The sects generally hold that Christ will come spiritually only, before the Millennium; but the Bible clearly teaches that he will literally and personally come before the ushering in of that day.

10. *The objects of the Second Advent.*—The sects generally believe that if Christ ever shall come, he will remove the saints far away from this earth and then forever annihilate it; but the Bible teaches that when he comes he will raise the dead saints, change them and the living ones to immortality—destroy all the ungodly, cleanse and make new the earth, and set up his kingdom on it, which shall stand forever.

11. *Time of the Advent.*—The sects hold that nothing can be known on this subject; but the Savior has said, speaking of the signs, “When ye see all these things, then know that he is nigh, even at the doors.”

12. *Character of the Holy Spirit.*—The sects generally hold that the Spirit is “the very and eternal God;” whereas the Bible tells us that it is the Spirit of God.

13. *Personality of the Spirit.*—With few exceptions, the sects believe in the personality of the Spirit; but the Bible nowhere calls it a person, but compares it to water, or oil, with which Christ was filled and anointed, and which God gives to all his children.

14. *Work of the Spirit.*—The sects hold that the work of the Spirit is to enlighten the world without the direct aid of the written Word; but the Bible tells us that “faith comes by hearing, and hearing by the word of God.”

15. *The Bible.*—The sects without an exception say, if not in word, by their practice, that the Bible is not a perfect rule of faith and practice; but the Bible declares that it was “given by the inspiration of God—that the man of God may be perfect, thoroughly furnished unto all good works;” and that the “law of liberty” is “perfect.”

16. *The Church.*—The sects, “Adventists” not excepted, call the church after the names of men, and abstract gospel and philosophical principles; whereas the Bible calls it “THE CHURCH OF GOD,” and says that he is a jealous God and will not give his glory to another.

17. *Foundation of the Church.*—The sects have organized their party churches on creeds, platforms or foundations of human invention; but the Bible says, “other foundation can no man lay than is already laid, which is Christ.”

18. *The doctrines of the Church* are numerous, conflicting, and highly pernicious in their dividing influence over the scattered flock of Christ; whereas the doctrine of the Bible is one, pure, sound, and calculated to unite all who receive it in the bonds of peace, and is able to make them wise and save them in the day of the Lord Jesus.

19. *Laws of the Church.*—The sects, though they profess to be guided by the law of Christ, have, nevertheless, made laws of their own liking, for the government of their respective parties; they say that the law of Christ is not perfect; but the Bible declares that “the law of the Lord is perfect”—is a “perfect law of liberty.”

20. *Union of the Church.*—The sects say by precept and example, that party church or sectarian distinctions are right; but the word of inspiration says that those who thus divide are “carnal and walk as men.”

21. *Spirit of the Church.*—The sects are evidently influenced in their party organization, by an unfriendly, unkind, proscriptive and selfish spirit towards each other. The spirit of war, of slavery, of the world, of pleasure and pride, are also tolerated among them; whereas the Bible says, “If any man have not the spirit of Christ, he is none of his.”

22. *Organization of the Church.*—The practice of the sects in organizing churches in the manner they do, is contrary to the precepts and examples of the New Testament—consequently is wrong.

23. *The practice of the Church.*—The manner the sects receive, deal with, and expel members, is contrary to the practice of the apostolical Church; also, the numerous moral, benevolent, missionary, Bible and tract societies, with all their human appendages, and mammoth machinery, are fearfully opposed to the truth and the simplicity of the primitive order of the church.

24. *Places of worship.*—The pride, extravagance and vain show of the sects in their places of worship are a wide departure from the Christian economy and humility of him who was born in a manger.

25. *Worship of the Church.*—The worship of the sects is cold, formal, mechanical, and in many cases performed with pomp and outward show, and by the sinful and vain; while the worship of the true church was "in spirit and in truth."

26. *Associations of the Church.*—The very existence of the sects seems to depend upon their association of churches, ecclesiastical conferences, synods, assemblies, &c; whereas such combinations were unknown in the early days of the church, as every historian well knows.

27. *Character of man.*—The sects hold that man has an immortal soul, or that the real, intellectual man is immortal, and never ceases to be a conscious being; but the Bible says that man is "mortal"—the day that he dies "his thoughts perish"—that "the dead know not anything"—and that the sinner shall be "destroyed," and "be as though he had not been."

28. *The resurrection.*—Though the sects nominally hold to a resurrection, nevertheless their opinions (it can't be called *faith*) are unintelligible and confused, and recently unbelief in the resurrection altogether has been fearfully gaining ground among them; whereas the Bible tells us, "If the dead rise not, they who have fallen asleep in Christ are perished."

29. *The reward of the Christian.*—The sects generally hold that the saints will be rewarded with eternal life and blessedness in a heaven somewhere "o'er yonder sky"—"beyond the bounds of time and space;" but the Bible says they "shall reign on the earth"—the New Earth, in which righteousness will forever dwell.

30. *The reward of the wicked.*—The sects generally hold to the eternal torments of the wicked;—while the Bible says they shall be destroyed, consumed, burnt up, &c.

If in either of the foregoing specifications we have been mistaken, it will be our highest pleasure to be corrected, for it is not in our heart to do the least injustice to any person or people; but we feel very confident that all that we have said of sects in this case, is abundantly true, and if so, then fearful indeed has been their apostacy from the truth of the gospel. Their moral corruption is deep, and they hold, at this very time, the position that the word of inspiration predicts the church would sustain in the last days, viz: "turned away from the truth unto fables."

With these deeply painful facts existing all around us, and with a knowledge of the fearful doom of all who are not the true children of God, we cannot hold our peace and be justified before him whom we serve and expect soon to meet. We have therefore, in the spirit of kindness, but plainly, endeavored to discharge our duty in this case, hoping that some at least among the sects may be led to see their apostacy and turn again unto the truth—that some who have never been brought under their pernicious power may be guarded against being caught in their deceptive snares—and that those who are looking for the coming of the Lord may see in this apostacy the certain fulfillment of the word of prophecy concerning the church in the last days, and thereby have their faith strengthened in the near coming of Christ that they may endure unto the end, and be saved in that day when the Lord shall come and try every man's work.

Now, Bro. Hiwes, if you or any other one, will show from the word of the Lord wherein this article, or either of those of which it is a summary, is *unkind, unchristianlike*, especially towards yourself, or not according to the doctrine of God, I will most cheerfully acknowledge my error. I do not wish to invite nor provoke a controversy, though I do not fear one; but I do desire to hear no more complaint about the articles on the 'Great Apostacy,' until a willingness is manifested to show wherein it is thought they are defective. You certainly will most cheerfully endorse, at least, a part of the sentiments those articles advocate, and I think, on carefully reviewing them, you will find them less exceptionable than you now suppose they are. You surely will see that they nowhere design to rank you nor any other individual among "apostates and enemies of God." No, no; this was not the remotest object

of those articles. But, as we have said in our concluding remarks, our object was to show that the "moral corruption" of "the sects" is "deep"—and "that those who are looking for the coming of the Lord may see in this apostacy the certain fulfillment of the word of prophecy concerning the church in the last days, and thereby have their faith strengthened in the near coming of Christ."

Let us try to agree as far as we believe alike, but where we honestly differ, let us do it in christian love, "endeavoring at all times to keep the unity of the spirit in the bond of peace."

Correspondence.

"These epistles, beloved, I write unto you; in which I stir up your pure minds by way of remembrance"—PETER.

"Exhort one another: and so much the more as ye see the day approaching."—PAUL.

FROM BRO. H. CORNELL.

DEAR BRO. MARSH:—Located as we are in a dry place and weary land, where not a traveling brother or sister ever yet gave us a call, and where no one who is now looking for the coming of the Son of man nigh even at the doors, ever yet heard the subject discussed, except among ourselves to comfort one another with the words of the Bible, and the soul-nourishing instructions of the Harbinger; we fully believe that our beloved brethren having greater privileges can have at most but a faint conception of the conflicts, tears and temptations, we are called to endure.

It has ever been my choice to preach where Christ was not named. For some two months past there has been an unusual anxiety to hear Bible expositions on the advent and other subjects discussed in the Harbinger. By night or day, bad or good weather, the houses are crowded. So far there is encouragement. But alas for this world! It is overflowing with preachers who have a form of godliness, but bend their whole force against that doctrine that gives it power. On hearing of an awakening in any place, they immediately leave their stations and appointments and come creeping into houses. Presbyterians, Baptists, Universalists and Methodists, are all made friends together against the coming of the blessed Jesus, and tell the awakened sinner that the great day did come as a snare upon all them that dwelt on the face of the whole earth when Jerusalem was destroyed. The unavoidable conclusion is, that the command of the Savior to be ready, does not apply to people now living, and the unregenerate and lukewarm are composed in sleep and slumber, lulled by the doctrine of peace and safety. As Jannes and Jambres withstood Moses, so do these resist the truth—allure those that were clear escaped from them that lived in error. Such are trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. And no marvel; for if in Paul's day Satan's ministers were transformed as the ministers of righteousness, we have greater reason to look for such things in these still more perilous times.

That the various protestant sects have fallen away they generally admit. They also believe that they were once enlightened, and tasted the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come. We cannot think they will be renewed again to repentance. It is often observed that of late they attempt but little Bible examination, either in their preaching or periodicals. To encounter, single handed, such a flood of spiritual wickedness in high places, we need the whole armour; but we are in still greater danger from the entreaties of dear and near friends, who are trembling for our influence and usefulness if we do not

walk (or sit still) with the nominal church. In the midst of our trials we derive much comfort from the numerous communications weekly brought by the Harbinger. We think it a cheap way of corresponding.

We think it a matter of much importance for some one to show from the Bible how often we should observe the Lord's Supper. If it is left discretionary, it must in that respect differ from all other institutions in the book of God. A very little investigation would effect entire harmony on the subject.

Yours in the blessed hope,

H. CORNELL.

North Plains, Mich., Jan. 8, 1848.

FROM BRO. G. DILLABAUGH.

DEAR BRO. MARSH:—The cause of religion is very low in this section. The nominal church seems to be "twice dead and plucked up by the roots," yet the humble few that heard and obeyed the cry—"Come out of her, my people," though weak in point of numbers, are strong in faith, and are striving for a kingdom, and I trust are those that counted the cost, and enlisted during the war; and, bless God, the victory will soon be obtained, and the saints will take the kingdom. This is the theme that fills my heart continually. It was the theme that filled the hearts of patriarchs, prophets, and apostles of old. Enoch, the seventh from Adam, with the eye of faith wrapped in prophetic fire, exclaimed, "Behold, he cometh with ten thousand of his holy ones." Patient Job, in his afflictions, could rejoice in the assurance of faith, "I know that in the latter day he shall stand upon the earth, and I shall see him," &c. Zealous Peter looked for and earnestly desired that day. Paul looked forward to the time when the saints would take the kingdom; and he says to Timothy, "I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom." 2 Tim. iv. 1. He also tells him to "preach the word; be instant in season, out of season; for the time will come when they will not endure sound doctrine; but after their own lusts shall they hear to themselves teachers, having itching ears." Do the people of this generation see this time? Yes; we are the ones who see this prediction fulfilled to the very letter.

I am sorry that I cannot send you as good an account as I could wish of the Lord's cause here.—The coming of Christ does not seem to create the interest that it should. It is but a little over a year since the cry has been given here, that he who once came, meek and lowly, a babe born in Bethlehem, is soon coming King of kings, and Lord of lords, to reign with his people. My prayer is that I may appear before him, at his coming, without spot. He declares that without holiness none shall see his face.

O let us live to the glory of God, and let nothing separate us from the love of Christ. Let not disappointments move us, or persecution, or affliction, or the scoffs of those who are saying, Where is the promise of his coming? but let us rejoice that we are counted worthy to suffer shame for the gospel of Christ. My faith is that the saints will realize the consummation of their hope in a very few months more.

Yours, looking for the glorious
appearing of Christ,

GEORGE DILLABAUGH.

Edwardsburgh, C. W., Jan. 14, 1848.

FROM BRO. R. ANDREW.

BRO. MARSH:—Since my companion fell asleep, I meet with a great deal of opposition in the glorious

doctrine of the advent; yet I rejoice that that day is not far distant when I shall meet her with all God's children in the land promised to Abraham; for there is a day in prospect when all the Church will be gathered into one body in Christ, and all be like him. John says, "It doth not yet appear what we shall be, but when he (Christ) shall appear we shall be like him; for we shall see him as he is."

In reading the Scriptures, I find frequent mention of that day. In Rev. vii. 9, we read, "After this I beheld, and lo, a great multitude which no man could number, of all nations and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." In the last verse of the chapter we read, "And God shall wipe all tears from their eyes."

While conversing with my companion the day but one before her death, on the above promises and the resurrection, we were both filled with joy. Said I, what a blessing it is that we have been enabled to understand this truth (of the advent doctrine) in these last days. We were alone the most of the day, and talked of the things of the kingdom. I rejoice, said I, for the hope that I enjoy of soon meeting again in God's everlasting kingdom. Yes, said she, "that is my hope, praise the Lord for such a hope." She then quoted several passages of scripture pertaining to the kingdom, of which I will mention one. "And when the Chief Shepherd shall appear, I hope to receive a crown of glory that fadeth not away."—1 Pet. v. 4. She then said, "Let me rest a little and then we will talk some more." Closing her eyes she quoted the following lines:

"How long, dear Savior, O how long,
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day.

"His own soft hand shall wipe the tears
From every weeping eye;
And pains and groans, and griefs and fears,
And death itself shall die."

Yours, rejoicing in hope,

RUFUS ANDREW.

Boston, N. Y., Jan. 18, 1848.

FROM BRO. J. SEARS.

DEAR BRO. MARSH:—Myself and family are still part and parcel of this groaning creation, waiting deliverance, and anxiously desirous of seeing our coming Lord in the clouds of heaven, to set up his everlasting kingdom in the renovated earth.

All around us, there are scattered precious souls, here and there, deeply interested in the faith of their speedily coming King. In a late hasty journey to Iowa, I fell in with several of the scattered flock, which I hope the Shepherd will soon gather, and became deeply impressed with the importance of the missionary, for preaching the advent faith. Could our eastern brethren, some of whom at least are favored with dwelling in coiled houses, travel and associate with us in our log cabins, and commune with the dear saints of like precious faith, and witness the earnestness of many desirous of knowing of the doctrine, surely we should have ample support, of those gifted and devoted brethren, who are now ambassadors in bonds.

Our papers are read with deep interest, by many besides our family, and I am doing what I feel to be duty, in response to the many calls for lecturing and conversation, on our glorious faith.

Nominal religion, among all the sects, is very low in all northern Illinois. Divisions and animosities abound, and all seem, and many confess, that

they are entirely at their wits end as to any ways or means of improvement. To us there is light. May God enable us to walk in that light, and be ready for our coming Lord. My ardent love to all who love our coming Jesus, and to all those remembered and beloved friends, who have shown me kindness for Jesus sake. I ask their prayers, that I may continue to walk worthy of their confidence, and soon meet them on the shores of deliverance. Be not discouraged. The Harbinger must be sustained.—The Lord be with your spirit.

Yours, waiting the adoption,

JOHN SEARS.

Lake Zurich, Ill., Dec. 5, 1847.

FROM BRO. T. HOWARD.

DEAR BRO. MARSH:—Bro. Pinney came here the first of January, continued one week, preached the word with power, and removed much prejudice from the minds of this community. Bro. Sweet, from Ulster, Pa., labored with us one Sabbath. There seemed to be an anxiety in the minds of the people to have the meetings continued, and Bro. Hendrick, from Hornby, came, and has been here nearly two weeks. On the 23d he baptized three.

We have seen, during these meetings, a number of backsliders reclaimed, and sinners converted, who now rejoice that they have ever heard the truth.—Bro. H. thought it would be duty to close up his labors here this evening, but a larger and more attentive congregation we have not had since the meetings commenced. When the invitation was given, as many as eight or ten rose for prayers, and the congregation manifested that they wished the meetings continued. Bro. H., though feeble in health, has concluded to stay awhile longer. Will not some of the lecturing brethren come over and help us; for we feel that many more may be gathered in?—Where is Bro. H. H. Johnson? Will not Bro. Robinson come and help us?

Your brother, waiting for that blessed hope,

THOMAS HOWARD.

Millport, N. Y., Jan. 30, 1848.

EXTRACTS OF LETTERS.

Bro. M. Chandler, Emerald Grove, W. T., Dec. 25, writes:—

"I am still looking for the blessed hope, and think we shall soon realize the end of our faith. The Lord grant it."

Sister S. Rogers, Little Falls, N. Y., Jan. 7, writes:—

"I would like to see published in a brief and intelligible manner, the evidence that the 6,000 years from creation are expired, or are on the point of expiring. The common idea is that, the birth of Jesus occurring 4,000 years from the beginning, there are yet about 150 years to pass before the consummation." [Will some one competent comply with this request?—Ed.]

Sister H. Young, Ballston, N. Y., Jan. 12, writes:—

"I have not heard an advent discourse in over 3 years, yet I have not forgotten to look for the coming of the Lord."

Sister L. Bissell, Champion, N. Y., Jan. 10, writes:—

"Another year, with all its toils and trials, has passed never to return, and we are still in the enemy's land, exposed to all his wiles and temptations, and despised and rejected by the world. Our opponents now, I suppose, think that they have gained a sure victory over us. 'Why,' say they, 'what can you say for yourself now, since '47 has passed and the Lord has not come? You had better acknowledge you know nothing about the time, and give it up at once.' But this I cannot do, for God's word assures me that we know when the Lord is 'nigh even

at the doors,' and then tells us to watch, because we know not the day nor the hour. The Lord grant that we may be ready, lest coming suddenly we be found sleeping."

Bro. D. Johnson, Collins Centre, N. Y., Jan. 15, writes:—

"I find in the Harbinger many things new and old, which form a rich treat for every contemplative mind, and that are invigorating to all who are emancipated from prejudice, and are striving to know the whole truth. For one, I like to read an occasional article on the state of the dead; because by a right understanding of this subject, we may learn the importance of the resurrection, the coming of Christ, and the everlasting destiny of all men."

Bro. C. Merriman, Akron, Ohio, Jan. 10th, writes:—

"Nothing is so unpopular in Akron as the preaching of the advent. We have had all the trials and discouragements that could be thought of. We have had no preaching for some six months, and can hardly sustain prayer meetings once a week. I greatly fear that when the Lord comes many will be found sleeping."

Bro. J. S. Beeman, Palmyra, N. Y., Jan. 17, writes:—

"I feel thankful to God for the prospect of deliverance soon. I believe the time is at hand, yes even at the doors, when the Lord Jesus will be revealed from heaven with all his mighty angels, taking vengeance on them that know not God."

Notices.

Bro. S. G. Clark wishes to be addressed Detroit, Mich., care of D. S. Osborn.

Bro. S. Chapin wishes to be addressed Russell, St. Lawrence Co., N. Y.

The Second Advent Meetings in Albany are removed from "the House of Prayer" to "Temperance Hall," 3d floor Blount's building, corner of State and South Pearl streets; entrance on State st., one door above Carlton House. G. NEEDHAM.

Br'n Himes and Hale appoint to preach in West Troy, Feb. 20; Utica, Feb. 22-27; Clinton, March, 1-5; Syracuse, March 8-12; Auburn, March 15-19; Buffalo, 22-26.—[Advent Herald.]

Meetings in Rochester are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

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LETTERS.—I R Gates J C Bywater P B Hoyt J Peck L Wilcox J Marshall.

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Poetry.

The Pilgrims.

And who are they? that humble band,
Amid earth's tinselled show?
Who journey in a weary land,
And worship as they go?

With steadfast faith, and upward eye,
Unmoved by present shame;
They wait a glory from on high,
A Prince of heavenly fame.

They look, and yet no cloud appears,
And watch still undismayed;
Nor seem to heed the doubts and fears,
That other hearts pervade.

Weary, and yet pursuing still
The object of their love,
Affirming that he shortly will
Appear in clouds above.

While multitudes their hope revile,
And dare the threatened day;
They patiently the hours beguile,
Content to watch and pray.

Then who are they? Their garments seem
All suddenly to change!
And all their way-worn faces gleam
With radiance sweet and strange.

He comes! He comes! Their faithful King,
Eathroned on clouds of light;
And rising now with shouts they sing,
And triumph in his sight.

Christian Warfare.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."
—Eph. vi. 13.

O, speed thee, Christian, on thy way,
And to thy armor cling:
With girded loins the call obey,
That grace and mercy bring.

There is a battle to be fought—
An uphill race to run—
A crown of glory to be sought—
A vict'ry to be won.

The shield of faith will blunt the dart
That Satan's hand may throw;
His arrow cannot reach thy heart,
If Christ control the bow.

The glowing lamp of prayer will light
Thee on thy anxious road,
'Twill keep the goal of heaven in sight,
And guide thee to thy God.

O, faint not, Christian, for thy sighs
Are heard before his throne;
The race must come before the prize—
The cross before the crown.
"Sacred Melodies."

Miscellany.

Auto da Fe.

The Auto da Fe, or act of Faith in the Romish Church, is a solemn day held by the inquisition, for the punishment of heretics, and the absolution of the innocent accused.

They usually contrive the auto to fall on some great festival, that the execution may pass with more awe and regard; at least it is always on Sunday.

The Auto da Fe may be called the last act of the inquisitorial tragedy; it is a kind of jail delivery, appointed as often as a competent number of prisoners in the Inquisition are convicted of heresy either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is thus:—In the morning they are brought into a great hall,

where they have certain habits put on, which they wear in the procession. The procession is led up by Dominican friars, after which come the penitents, some with san beritoes, and some without, according to the nature of their crimes, being all in black coats without sleeves and barefooted, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burnt, who, over their black coats have flames painted, with their points turned downward, *fuge revolte*. Next come the negative and relapsed, who are to be burnt, having flames on their habits pointing upward. After these come such as profess doctrines contrary to the faith of Rome, who besides flames pointing upward, have their picture painted on their breasts, with dogs, serpents, and devils, all open-mouthed about it.—Each prisoner is attended with a familiar of the Inquisition and those to be burnt have also a Jesuit on each hand who are continually preaching to him to abjure. After the prisoners comes a troop of familiars on horseback, and after them the inquisitors and other officers of the court, on mules; last of all the inquisitor-general, on a white horse, led by two men with black hats and green hat-bands.

A scaffold is erected in the Terreiro de Paco, big enough for two or three thousand people, at one end of which are the prisoners, at the other the inquisitors. After a sermon made up of encomiums of the Inquisition, and invectives against heretics, a priest ascends a desk near the middle of the scaffold, and having taken the abjuration of the penitents, recites the final sentence of those who are to be put to death, and delivers them to the secular arm, earnestly beseeching, at the same time, the secular power not to touch their blood or put their lives in danger.

The prisoners being thus in the hands of the civil magistrate, are presently loaded with chains and carried first to the secular jail, and from thence in an hour or two brought before the civil judge, who, after asking in what religion they intend to die, pronounces sentence—on such as declare they die in the communion of the Church of Rome, that they shall be first strangled and then burnt to ashes; on such as die in any other faith, that they be burnt alive. Both are immediately carried to the place of execution, which stands on the Ribera at Lisbon, where there are just as many stakes set up as there are prisoners to be burnt, with a quantity of dry furze about them. The stakes of the professed, that is, such as persist in their heresy, are about four yards high, having a small board toward the top for the prisoner to sit on. The negative and relapsed being first strangled and burnt, the professed mount their stakes by a ladder, and the Jesuits after several repeated exhortations to be reconciled to the Church, part with them telling them they leave them to the devil, who is standing at their elbow to receive their souls, and carry them with him into the flames of hell. On this a great shout is raised, and the cry is, Let the dogs' beards be made, which is done by thrusting flaming furze, fastened to long poles, against their faces, till their faces are burnt to a coal, which is accompanied with the loudest acclamations of joy. At last fire is set to the furze at the bottom of the stakes over which the professed are chained so high that the top of the flame seldom reaches higher than the seat they sit on, so that they rather seem roasted than burnt. There cannot be a more lamentable spectacle, the sufferers continually crying out, while they are able, *Misericordia por amor de Dios*. Yet it is beheld by both sexes, and of all ages, with transports of joy and satisfaction. This joy is not the effect of natural cruelty, but of the spirit of their religion; for the deaths of other malefactors are tenderly commiserated and lamented. —*Geddes' Misc. Tracts*, tom. i. p. 442. *Limb. Hist. Inq.*, lib. iv.

Prayer.

Prayer was not invented; it was born with the first sigh, the first joy, the first sorrow of the human heart, or rather man was born to pray; to glorify God, or to implore him, was his only mission here below, all else perishes before him, or with him; but the cry of glory, of admiration, or of love, which he raises towards the Creator, does not perish on his passing from the earth—it re-ascends, it passes from age to age in the car of the Almighty, like the reflection of his own magnificence. It is the only thing in man which is wholly divine, and which he can exhale with joy and pride; is an homage to

him to whom alone homage is due—the infinite Being.

The Jews.

No feature in the Christian world is more extraordinary than the disposition which is beginning to appear, after eighteen centuries of oppression and hatred, to extend to the Jews the privilege of free citizens. This has not only been done in our own country, in Great Britain and France, but in Norway orders have been issued from the throne to place them on the same footing of equality with their brethren in France.

It will be very fit for all that have entered into any strict friendship, to make this one special article in the agreement, that they shall mutually admonish and reprove each other.

Foreign Items.

LATE FROM EUROPE.

The steamer Acadia, which sailed from Liverpool on the 15th ultimo, arrived at Boston the 1st inst.

She brings news of a further decline in Breadstuffs, Cotton, and Provisions. Though the money market was easier, there had been still more failures. The bank of England has twelve millions sterling in her vaults.

Abd-el-Kader has surrendered to the French in Algiers; Switzerland is reducing her armies; the Allied Powers still talk of intervention in her affairs; the Queen of Spain is expected to die; Italy remained tranquil. Such is a recapitulation of the political news.

IRELAND.

Notwithstanding the terrible punishments and coercion, there was but little diminution in the extent and nature of crime in Ireland.

Threatening letters are the order of the day, and several respectable men have been arrested for writing them. The magistracy and clergy are the objects of the denunciations.

THE FAMINE.—The distress in the south and west was becoming daily more severe and appalling. A coroner's inquest was held at Kenmare, County Kerry, on the bodies of four children, who had died of starvation on the road side, having been denied food by Capt. Ommaney and the Kenmare Board of Guardians.

ITALY.

Pius IX. progresses with his constitutional reforms, to the great satisfaction of his subjects. A Ministry on a most comprehensive plan has been formed. The Ministers are to have all the State appointments, with the exception of the Cardinals and Nuncios. Twelve hundred percussion muskets have arrived from France.

The hostile feeling in Italy against Austria is daily gaining ground, and very little doubt is entertained of its complete final independence.

An army of observation is about being formed in Parma and Modena, to keep Austrian despotism in check, and the greatest enthusiasm prevailed on that subject.

The Advent Harbinger.

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JOSEPH MARSH, EDITOR & PROPRIETOR.

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume XVI. Number 9.

ROCHESTER, NEW-YORK: SATURDAY, FEBRUARY 19, 1848.

Whole Number 217.

Poetry.

"The Wise shall Understand."

BY MRS. A. C. JUDSON.

Who are the wise? The blinded worldling says,
They who have toiled incessant day and night,
Conned ancient books, and gained a vast amount
Of human lore. Who speak with many tongues,
Display great skill in long and loud debates,
Gain pompous titles, and proclaim abroad
Their mighty wisdom. Truly, such must be
Crowned with the highest honors. They are wise.
This is the voice of those that 'walk by sight.'
What saith the Scripture? 'Doth one think him-
Endued with wisdom—let him be a fool,' [self
Humbled in dust, that he may be indeed
Wise in the sight of God. He must begin
E'en as a little child who asks for food,
And cry for knowledge; looking to the Lord,
Who gives abundantly, and ne'er upbraids:
Yea, he must seek with most intense desire,
As those who dig for ore—who search the earth
For costly treasures. He must 'cease from man,
And every vain tradition cast aside;
The 'fear of God' then shall he understand,
And find true knowledge. For the Lord alone
Can give us wisdom. From His mouth proceeds
Knowledge and understanding.

Thus the proud
Who glory in their might, receive it not—
While the 'poor widow,' who from day to day
Asks and obtains her simple crust of bread,
And cup of water with a thankful heart,
Holds converse with Jehovah! and receives
Knowledge from Him eternal and divine.
O, blessed is the man that He 'hath hid'
The fountain of true wisdom 'from the wise
And prudent' of this world, and 'hath revealed
Its glories unto babes.'

They that are wise
Shall understand the purposes of God,
And trace the knowledge of His mighty hand.
Aye, they shall watch the signs that bring us near
The last, great day—and be prepared to meet
The heavenly Bridegroom when he shall appear—
And though unknown and here on earth despised,
Shall, 'as the brightness of the firmament,'
And stars of glory, shine for evermore
Within the blessed kingdom of our God!

Original.

[For the Harbinger.]

Answer to Bro. G. Needham's Questions
IN HARBINGER NO. 25.

1. "Had the beast of Rev. xiii. 1-10 more than seven heads?"

Ans. No.

2. "Did these seven heads symbolize the seven forms of the Roman government?" Ans. Yes. "If so, how could decem-regal Rome, or the Empire in its ten kingdom state, be the seventh head?"

Ans. What do you mean by "decem-regal Rome"? You say "the empire in its ten kingdom state"; I should say that the empire was in that state from the rise of the ten kingdoms till some of them were overthrown, and a controlling power arose among them: but in Harbinger No. 5, I have spoken expressly against calling that state a head; and your 7th question shows that

you do not use it in that sense. But the empire was always to remain divided, after the division was once effected, according to the prophecy, "they shall not cleave one to another," and as the Imperial form was the sixth, and continued till the division, the seventh must be found within its divided state.

3. "Was not the first form regal?" Ans. Yes. "And did it not last 428 years?"

Ans. If you take the view presented in Clark's Commentary, and reckon the prophecy to begin with the Latins, it did; but if you confine the prophecy to the Roman kingdom, it lasted 244 years.

4. "If you reckon the regal form twice, in order to make out the seven heads, on that principle are you not bound to reckon the Dictatorship twice and so make eight heads?"

Ans. I do not reckon it twice; the Papal form was altogether different from any form that preceded it: it being a combination of civil and ecclesiastical rule. True, the kingdom had been broken up, and each division had a government of its own, but it exercised its power in subservience to the general head.

5. "Is it not a fact that Rome had seven heads, or forms of government, without the decem-regal?"

Ans. Your own enumeration of the heads places the seventh head in the divided state of the kingdom. I have seen no exposition of the subject that does not place it within that date.

6. "If the seventh head symbolized Rome in its decem-regal state, what do the ten horns of the beast symbolize?"

Ans. The ten horns symbolize the ten kingdoms from their rise, till three of them were overthrown and the Papacy took the supremacy. Hence you perceive that I do not understand the seventh head and the ten horns to symbolize the same thing.

7. "In the 17th chapter, it is said of the seventh head, 'When he cometh he must continue a short space.' Has decem-regal Rome continued only 'a short space,' or has it not continued one hundred and thirty-six years longer than the three longest of the others put together?"

Ans. Having shown that I understand the Papacy to have been the seventh form, I answer as if 'Papal Rome' had been written instead of 'decem-regal Rome.' To the question. Must we necessarily conclude that the angel spoke of the time of the seventh head, in comparison with the time of the other heads? May he not have spoken of it in comparison with the whole life of the beast; or may he not have spoken of it in comparison with all time? You infer the first; I infer the last. If he spoke with reference to the life of the beast, it is 1260 years compared with 2600, reckoning from the foundation of Rome, or 1260 compared with 3028, if we include the Latin kingdom; but if he spake with

reference to the age of the world, it is 1260 compared with 6000—certainly "a short space."

7. "Rome was governed under the following forms: 1. Regal, 428 years. 2. Dictatorship, 88 years. 3. Decemverate, 300. 4. Consulate, 280. 5. Tricumverate, —. 6. Imperial, 500. 7. Carlovigian Patriate, 45. How, then, can the decem-regal be the 7th form, any more than the Dictatorship of Scylla and Julius Cæsar can be the 6th form?"

Ans. I can see no necessity, and doubt the propriety, of going to the Latin kingdom for three, or any of the forms of Roman government; yet as we are agreed concerning the 4th, 5th, and 6th forms, I shall not stop to contend about the former. We will inquire, then, did the seventh head symbolize the Carlovigian Patriate, or the Papacy? To determine this I will ask, Does not the "little horn" (Dan. vii.) symbolize the Papacy? Is not the same power described in Rev. xiii. 5, 6? Does not the "time, times, and the dividing of time," of the one, and the "forty-two months," of the other, represent the same time, and show the time of its dominion? On all of these points, I think, we are agreed. We will now inquire, in what did his (the Papacy) power consist? or what power had he for forty-two months? Verse 7 says, "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." It was, then, power over the saints and nations—religious and civil authority. The same is shown by the prophecy of Daniel. It was symbolized by a horn, a symbol of civil power; but it was "diverse from the rest," and the saints were given into his hand. From whom did he receive his seat, power, and authority?—From the 6th (Imperial) head of the dragon.—When did this 42 months, or 1260 years rule commence? As we all agree, with the giving the saints by the emperor into his hand, and the uprooting of the stubborn horns that would not yield to his authority—in the neighborhood of A. D. 540. Here, then, we find the power of Rome, civil and religious, from the end of the Imperial power, for 1260 years consigned to the Papacy. Can there be another independent form of Roman government till this time is ended?

As to the Carlovigian Patriate, from the quotation given by Bro. Marsh, in the same No. of the Harbinger with your questions, it appears that it had no claim of being an independent form, excepting during the twenty-six years form the conquest of the Lombardo till the imperial coronation; and this looks to me more like an attempt of the civil, to extricate itself from subservience to the religious authority, with apparent success for a time, but with a final sinking back to its place, than like an independent form. That the patricians received their power from the Pope is evident from the same extract, where i

is said that they were presented "with the keys of the shrine of St. Peter as a pledge and symbol of sovereignty; and with a holy banner which it was their right and duty to unfurl in defence of the church and city."

9. "Is a change from one form back to an old form a new one?" Ans. No.

10. "Was not a striking characteristic of the Roman beast this, that he trod down the saints, persecuted and put them to death? Has any power done this since Napoleon's day? How, then, can you look for the fulfillment of Rev. xiii. 11-17 in the Holy Alliance, or any other power of Europe, except the harmless beast that rides an ass about the streets of Rome?"

Ans. I do not perceive the bearing of the first two questions upon the last. It seems that you do not understand from the prophecy that the two horned beast is to persecute the saints, or you would not think the prophecy could be fulfilled in a "harmless beast." If, then, the prophecy does not contemplate the persecution of the saints, why may we not look for its fulfillment in the Holy Alliance as well as in another harmless beast. True, it has been a striking characteristic of the Roman beast to persecute the saints, and put them to death. What then? The prophecy and facts both show, that during the last form of its dominion it would not do it.

These answers are submitted, hoping that they will prove satisfactory to you, and instructive to all who are interested to know the truth on this subject.

Your brother in love of the truth,

E. MILLER, JR.

Jackson, Ia., Jan. 12, 1848.

(For the Harbinger.)

DEAR BRO. MARSH:—Once more our kind and Heavenly Father permits me to send you a short communication. I think we, as the ministers of Christ, should continue to hold before the world the truth as it is in Jesus, nor do I believe we are at liberty to cover up any doctrine of the Bible because some are offended at them. The coming of our Lord is so important, (and more so, when we see so conclusively that the event will so soon burst upon us,) that I have thought a brief examination of it, and other truths connected with it, would not be altogether unprofitable: for I feel myself often greatly strengthened in bringing these things to mind.—I desire therefore to present these subjects in the form of chapters, in order to bring before the mind forcibly these interesting subjects.

Bible Doctrine.

CHAPTER I.—COMING OF CHRIST.

Beloved Brethren and Friends:—

In endeavoring to present to you in the following chapters some of the most important truths of God's word, I feel deeply the need of your prayer, that God would guide me in writing upon his truth, that I may speak in accordance with the mind of the Spirit; for we need to stir up one another, that we may always be mindful of the prize, that bought for us the blessings which we now enjoy, and the inestimable inheritance we hope soon to realize.

The subjects I design to investigate are these:

1st. The coming of Christ. 2d. The events that will take place in connection with his coming.—3d. The kingdom of God. 4th. The inheritance of the saints. 5th. The punishment of the wicked; and 6th. The state of the dead. Now although you may have studied much on these topics, and perhaps become settled, yet permit me to stir up your pure minds by way of remembrance, that you may keep in mind the glad tidings which have been set before you by those that have preached the gospel. Let us then inquire—

1st. Is the coming of Christ a Scripture doctrine? Perhaps none of you will feel disposed to question this truth. The great point of difference is, will it be a literal, personal coming, or not? But that we may be sure, let us go to the "law and testimony, if they speak not according to these, it is because there is no light in them," Isa. viii. 20. The apostle, speaking concerning Christ, says, "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation," Heb. ix. 28. Now there is no number between one and two, therefore, as Christ came once, he will also come again, as saith the angels, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," Acts i. 11.—When Jesus was arraigned before the high priest, he declared, "Hereafter shall ye see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven," Matt. xxvi. 64. And the Revelator says, "Behold he cometh with clouds," &c.. Rev. i. 7. He that testifieth these things saith, Surely I come quickly, and the apostle responds, Amen; even so come Lord Jesus. Rev. xxii. 20. Behold I come quickly, and my reward is with me, &c. Verse 12. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, &c. Rev. xvi. 15. Paul says, there is a crown laid up for him, and not only for him, but all them also that love his (Christ's) appearing. 2 Tim. iv. 8. The man of sin is to be destroyed by the brightness of the Lord's coming. 2 Thess. ii. 8. Paul says, also, that the Thessalonian brethren turned to God, from idols to serve the living and true God; and to wait for his Son (the living and true God's Son) from heaven, whom he (God) raised from the dead, even Jesus which delivered us from the wrath to come. 1 Thess. i. 9, 10. These and many other texts show conclusively that the second coming of our Lord Jesus Christ is a Scripture doctrine, and not only do they show it to be a Scripture doctrine, but set it before the child of God as a motive to induce him to holy living.—What! we turned to God, to wait for his Son from heaven? Is the coming of Christ to be the object of our desire? Yes, beloved, all this is true, if we take the Bible for our guide. For the great God that bringeth salvation to all men hath appeared, (margin), teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Tit. ii. 11-13. Seeing, then, that all these things (the earth, &c.) shall be dissolved, what manner of persons ought ye to be

in all holy conversation and godliness, looking for and hasting the coming (margin; or earnestly desiring, Macknight) of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat, &c. 1 Pet. iii. 11, 12.

How different is this from what we hear from the nominal preachers of the present day. O how seldom do we hear them exhorting their hearers to be looking for that blessed hope, and the glorious appearing of Christ. How little is their conversation in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, &c. Phil. iii. 20, 21. No, no; this would not do; they might be called "crazy Millerites," "foolish," or something else. They can't bear such names! O how these reflections impress on my mind the saying, "The disciple is not above his master, nor the servant above his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore; for there is nothing covered that shall not be revealed, and hid that shall not be known," Matt. x. 24-26. We need not fear, if we are living in obedience. For all will be manifest at the day of judgment. Matt. xii. 36, 37. God will soon vindicate his truth, and bring forth those that trust in him, crowned with glory and honor; and those that have turned many to righteousness, shall shine as the stars forever. Dan. xii. 3. O ye ministers of the Most High, "Cry unto Jerusalem that her warfare is accomplished, that her iniquity is pardoned . . . lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." Isa. xl. 2, 9, 10. "Behold the bridegroom cometh, go ye out to meet him," Matt. xxv. 6.

Having thus briefly considered the doctrine of the coming of Christ, let us inquire—

2d. Will the coming of Christ be a literal and personal coming? Jesus was a man of sorrow, and acquainted with grief. He went about doing good. He was born of the virgin Mary, led a life of humility, suffered and died on the cross, rose from the dead; he was still the same Jesus, having flesh and bones (Luke xxiv. 39); he was seen and felt; he was a tangible being, a real person that did "eat broiled fish and an honey comb," (Luke xxiv. 42, 43). He blessed his disciples, and was parted from them, and carried up into heaven. Then appeared beings clothed in white which said, "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," Acts i. 11. Nothing could be more positive. No language could so much impress on the mind the reality of a personal coming again of the being that was received up into heaven, and the assurance is left to us that the Lord himself shall descend from heaven. 2 Thess. iv. 16. Besides if it was a literal Jesus that came the first time, he that cometh the second time, will also be a literal Jesus. Heb. ix. 28. The same truth is still more manifest, when we look at the

testimony of the angel that appeared to Mary.—“And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.” We think no one will be so absurd as to argue that David’s throne was not a literal throne, and a real man called David reigned on that real throne. Well, as surely as David and his throne were literal, and as sure as God promised to David that Christ should sit on his throne, as sure as the angel Gabriel told Mary the truth; yea, as sure as Christ will come at all, just so sure will he come personally to reign on the throne of David, as King over what God has always called his people Israel, the true children of Abraham by faith.

Again, all the scriptures that speak of Christ’s coming again, can be taken in no other sense than that a personal coming is meant, or no language could have more clearly expressed a literal and personal coming than that which is used in different portions of scripture. No one ever argued from the Bible alone that Christ was not a real person when he stood before the High Priest, and yet Christ said, Hereafter ye shall see the Son of man coming in the clouds of heaven. Hear again what our Lord says. “I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also,” John xiv. 2, 3. Well may we not be troubled, when we have such a promise to rely upon, nor need we let anxious fears arise, for “he that shall come will come and will not tarry.”

In concluding this part of our subject we remark—

1st. We may have the truth on any subject, but unless we practice it it will not avail anything in the great day. How often have I thought although we have all knowledge, and could solve all mysteries, yet if we lack the “one thing needful,” i. e. a faithful and obedient disposition, we might about as well not know anything about these great and glorious truths of God’s book. Dearly beloved, let us cultivate the meek and quiet disposition, and obey from the heart that form of doctrine that is delivered to us in the holy Scriptures; for if we should stop now, all our righteousness will not be remembered unto us. Ezek. xxxiii. 13.

2d. The coming of Christ is a great practical doctrine. No one who sincerely and fully believes the doctrine of the second coming of the Lord, will be likely to treat with neglect this great truth. He sees there is too much at stake. The glories then to be realized enrapture his soul, and the spontaneous gushing forth of his heart is, “Thy kingdom come. Come Lord Jesus, and come quickly.” And seeing we have reason to expect him daily, how doth it become us to live to such a manner as to meet his appropriation.—“Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh,

they may open unto him immediately,” Luke xii. 35, 36.

Yours, waiting for God’s Son from heaven,
P. B. HOYT.

Norwalk, Ohio, Feb. 5, 1848.

Selected.

The Deluge of Wrath to the Impenitent.

INSENSIBILITY OF THE WORLD TO THE WARNING VOICE OF CHRIST.

(Concluded.)

Now to this scene of utter disaster the Redeemer refers, in order to illustrate the consternation which will arrest an impenitent world, when he shall return to the earth on which he has been so long despised. “And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of his jealousy, for he shall make even a speedy riddance of all them that dwell in the land. For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy,” (Zeph. i. 17, 18; iii. 8). “For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root, nor branch. And ye shall tread down the wicked; for they be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts,” (Mal. iv. 1, 3).

Whether, therefore, the prophetic interpretation which I have attempted to give, be correct or incorrect, the day of the second personal advent of the Lord Jesus Christ will arrive; and who may abide the day of his anger? Insensibility and scorn will characterize human society; the voice which warns will excite contempt; the hand which points, not in anger, but in love, to predicted judgments, will be met by no friendly eye; the business, pleasure, gains, and philosophy of life, will employ the world until the sign of the Son of man shall appear in the heavens, and the authority of Christ allow of scorn no more. Is it not fearful to portray that which will overwhelm a guilty world, when, too late for refusal, the cup of trembling is held to its lips!

The destruction and calamities of the last days of the gentile apostasy are delineated on the page of Scripture, with a force and energy calculated to shake to the foundation the strongest confidence of the world; but the men of this world will not read; they will not listen: they pursue the game of life, and sport upon the precipice of perdition; they eat, they drink, they buy, they sell, they plant, they build, they add house to house, they add field to field, till there be no room.

True religion is despised, and the authority of the Son of God is forgotten; but the obduracy of man cannot invalidate the claims of God,—

The records of the Omniscient, no human hands can erase: resisted or received, they hasten to their accomplishment. Would to God that the great and rich of the earth, the wise and the intelligent, the civil officers from the highest to the lowest, the clergy of all descriptions throughout the land; would that all to whom God has entrusted the use of power and influence and wealth, might remember the condition of man, and the tribunal before which he must stand; and especially would that all those who hold a controlling influence in church and state were deeply impressed with the solemn responsibility which rests upon them, lest the blood of souls be found in their skirts. And would that the mingled multitudes, doomed to toil in obscurity and poverty, might alike receive the message of the eternal word. If any human being, occupied with the details of the earth, should ponder these feeble lines, would that he might hear the warning voice, and remember the Savior of whom it speaks.—Painful indeed is it to think of a ruin which no human skill can avert; of a degradation, which no art of man can reclaim; of a waste, for which no afterthought can atone.

“Come near, ye nations, to hear, and harken ye people. Let the earth hear, and all that is therein; the world, and all things that came forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies.—He hath utterly destroyed them: he hath delivered them to the slaughter; their slain shall be cast out. The mountains shall be melted with their blood, and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their hosts shall fall down as the leaf falleth off from the vine. For my sword shall be bathed in heaven; for it is the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone; and the land thereof shall be burning pitch: it shall not be quenched night nor day. The smoke thereof shall go up forever; from generation to generation it shall lie waste: none shall pass through it forever; and he shall stretch out upon it the line of confusion, and the stones of emptiness. Seek ye out of the book of the Lord, and read: no one of these shall fail; for my mouth it hath commanded, and his spirit it hath gathered them,” (Isa. xxxiv.).

Will the clergy, who are now amusing their people with smooth, pleasant things, ponder well this subject; and all who have fallen asleep under such preaching, become like those noble Bereans, and search the scriptures if these things be so, and not swallow their food without chewing? As they have an apostle’s commendation, in searching for themselves whether these things be so, lest they incur guilt in neglect of conceded duty.

The foregoing views of the personal advent of the Lord Jesus Christ, I think, are calculated to reconcile the poor Christian to the struggles of the present life. The dim thought of heaven will cheer and comfort him in this struggle; but I think a simpler and more intelligible solace might reach his heart, if, when toiling in the cold shade of poverty, or groaning on the bed of ill mitigated disease, he could connect the voice, the

eye, the welcome of his Savior, with a body free from sin and pain, and in the sunshine of a world with whose scenery and usages all his thoughts are familiar. Such a solace would still be to him his heaven; but a heaven more palpably reduced to the level of his comprehension and his hopes, I should anticipate, also, from the prevalence of these views of the coming of our blessed Lord, and a far stronger feeling of Christian charity amidst the diversities of human opinions.

We expect reunion of opinion in heaven: we expect there the results of intuition, rather than of reason; we expect there to be as one family, and to share one undivided felicity; but now how powerless has been this anticipation, hitherto, to allay or to smooth the ruggedness of religious controversy! What barriers still exist against the coalition of human feelings, amidst the diversities of sect and church! Heaven is a place, distant, unnoticed, unknown. Might it not effect this hallowed work of concord and charity, to contemplate the approaching advent of the Lord; to espouse his church, in terrestrial and spiritual glory to himself? How near may be the hour, when all the contentions of the ransomed church shall be annihilated and forgotten in the accordant exclamation, "The marriage of the Lamb is come!" How near may be the time, when this renovated earth shall be under the benignant rule of the risen saints of God! "For when he shall appear, then shall we also appear with him in glory." Christians, if such you be in reality, the name and nature of God is love, and you are to be one in him. His advent may be near.—You are brothers of one family, and your Father's house will soon open upon your view.—Your divisions and heartburnings will soon pass into oblivion, and the earth will break forth before you into singing. "When the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever," (Dan. vii. 18, 27), the most emphatic term that can be employed to express an eternal duration.

Now let it be borne in mind, that this kingdom of the risen saints with Christ, their exalted head and glorious king, is an unlimited kingdom: it is over the whole earth, and under the whole heavens. We are now builders in a city, which is to expand into eternal beauty and strength; but let us remember that the scaffolding on which we stand is temporary, while the communion of the saints is eternal. The speedy advent of Christ may give reality and force to this recollection, that, when our Divine Master comes, let him find us in harmony, in faith, in love, (Matt. xxiv. 44, 51).

The time is short. "The night cometh when no man can work. Watch, watch; for you know not at what hour your Lord cometh." These expressions are weighty, and they are associated with all the sensations of a human heart. They will, I think, derive an additional efficacy from the view of the millennial felicity of the new earth, (2 Peter iii. 11, 14). "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we,

according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." The apostle here associates the expectation of a new earth with the strongest motives to practical godliness. The approach of the master ought to be influential upon the fidelity and zeal of the servant.—The sudden advent of the Lord is, in his own prophecy, united to the activity of the disciple. The connection is in humble life. "Two women shall be grinding at the mill; the one shall be taken, and the other left." Blessed is that servant whom his Lord, when he cometh, shall find so doing. To unite the thought of his advent with every present effort, is calculated to cheer toil, to dignify poverty, and to consecrate by high motives even the lowest avocations of industry and love. It would lead to that habit of mind which connects responsibility with all the conditions of life, and no faithful follower of the Lamb shall be denied the sunshine of the millennial summer. The dead shall be raised from their graves, to participate in the victory. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years," (Rev. xx. 6).—*Elisha Putnam.*

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, FEBRUARY 10, 1846.

Times of the Gentiles.

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24.

What are the times of the Gentiles? Christ says nothing in this discourse about what they are; we must therefore look to some other portion of the Bible for light on this matter. Well, to what portion shall we turn? To Dan. viii. 13, 14. But why refer to that portion of Scripture more than any other? 1st. Because, according to Matthew's account of this discourse (Matt. xxiv. 14), Christ was speaking of the prophecy of Daniel; and, 2nd. In the text under consideration, he quotes the very expression of that prophecy, concerning the treading down of Jerusalem, or the sanctuary. Dan. viii. 13 says, "How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." Luke xxi. 24 reads, "Jerusalem shall be trodden down." The question in Daniel viii. is, "how long" shall this treading down be? Verse 14th answers, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Luke xxi. 24 says Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

From this comparison, it is very certain that the "times of the Gentiles" are the two thousand and three hundred days, or years of Dan. viii. 14.—This point settled, we inquire,

Have the two thousand and three hundred days of treading down the sanctuary and the host, or the times of the Gentiles, yet expired? Certainly not; for it is an undeniable fact, that the sanctuary, or Jerusalem, is yet trodden down of the Gentiles.—When those 'days' or 'times' expire, according to the words of the Savior, Jerusalem will no longer be trodden down. It will then be redeemed, cleansed,

and become the sanctuary of the Lord, the capital of the kingdom of Christ, which shall be under the whole heavens.

That the two thousand and three hundred days, or times of the Gentiles, are nearly closed, is a matter about which there can be no reasonable doubt. The approved chronologists of the Christian world, make them terminate, at the earliest date, in A. D. 1843, and latest, A. D. 1847. These dates are now in the past, and the only reasons that can be assigned, why the time for cleansing the sanctuary, or for Jerusalem no longer to be trodden down, are, that '47 true era, has not yet closed, or there is a mistake in our commonly received chronology. If either or both is the case, it cannot, on any reasonable supposition, place the end far in the future. Indeed, we are warranted by the nature of the case to defer it no moment longer.

The facts that Christ calls the two thousand and three hundred days the times of the Gentiles, and that Jerusalem is yet trodden down, make it very certain that those days are to be reckoned a day for a year, and extend to the close of the oppressive rule of the Gentiles, or kings and rulers of this world. Therefore, let unbelief depart, and faith be strong, joyful, and full of the blessed hope, that the coming of the Son of man in the clouds of heaven, with power and great glory, is nigh, even at the door.

First Import of Terms,

RELATING TO THE PUNISHMENT OF THE WICKED.

1. BURN. It is said of the wicked that "the day that cometh shall burn them up." Mal. iv. 1. Matt. xiii. 30. Luke xiii. 31. Isa. xlvii. 14. Cruden defines *Burn*: "to consume, or destroy with fire." Webster: "to consume with fire; to reduce to ashes by the action of fire."

This will be the fate of the wicked: they will be "consumed with fire."

2. CONSUME. "The wicked shall . . . consume into smoke shall they consume away." Psal. xxxvii. 20; 2 Thess. ii. 8; Isa. i. 28; Ex. xxx. 10. According to Cruden, *consume* means: "to waste, destroy, and bring to utter ruin and desolation." Webster defines it thus: "to destroy, by separating the parts of a thing, by decomposition, as by fire, or by eating, devouring, and annihilating the form of a substance."

This will be the fearful doom of the sinner: he will come to 'utter ruin.' It is not even intimate that he will exist eternally.

3. DESTROY—DESTRUCTION. "Who shall be punished with everlasting destruction." 2 Thess. i. 9. And Gen. vii. 4; xiii. 10; xix. 29; Job xxi. 30. Psal. xxxvii. 38; Dan. vii. 14; Zeph. iii. 6; Acts ii. 23; 1 Cor. iii. 17; xv. 26; 2 Thess. i. 8; Rev. xi. 18. By consulting these, and many other texts, you will find that *destroy*, instead of meaning to exist, means as Cruden says, "to pull down, or ruin"—a city or building, leveling it with the ground—to take away a thing quite, so as it be no more." Or Webster defines it: "to demolish; to pull down to separate the parts of an edifice, the union of which is necessary to constitute the thing."

This looks not much like promising life, or being in any sense, condition or place, to the sinner; but it does, in plain and fearful words, threaten him with "everlasting destruction, from the presence of the Lord and the glory of his power."

4. DEVOUR—DEVoured. "Fiery indignation which shall devour the adversaries." Heb. x. 27. "And fire came down from God out of heaven, and devoured them." Rev. xx. 9. Cruden defines *devour*, "to eat up, or swallow down greedily." Webster gives the same definition. From this view of the matter, the fate of the finally impenitent is,

THE ADVENT HARBINGER.

be "eat up," by the fire that shall come down from God out of heaven. Surely, this does not look like eternal existence.

5. DEAD—DEATH. "The dead praise not the Lord, neither any that go down into silence." Psa. cxv. 17. "The dead know not anything." Ecc. ix. 5. On the holy the "second death" will have no power. But the unholy, with death and hell, will be "cast into the lake of fire. This is the *second death*." Rev. xx. 6, 14, 15. Cruden's definition in this case is—"The separation of the soul from the body."—But Webster says—"That state of being, animal or vegetable, but more particularly of an animal, in which there is a total and permanent *cessation of all the vital functions*, when the organs have not only ceased to act, but have lost the susceptibility of renewed action."

Surely, this looks not much like living in a state of conscious misery, eternally. But "the soul that sinneth, it shall die," and "the wages of sin is death," and numerous other like fearful threatnings of the word of inspiration, will soon be executed on all who know not God, and obey not the gospel of Christ. They shall not see life, but the wrath of God abideth on them.

6. PERISH. "Shall utterly *perish* in their own corruption." 2 Pet. ii. 12; Num. xvii. 12; Psa. xxxvii. 20; cxlvi. 4; John iii. 15; Rom. ii. 12; 1 Cor. xv. 18; 2 Pet. ii. 12. Cruden's definition is—"To die, or lose life." Webster gives the same meaning.

To "utterly perish," or to "die," is not to live; hence the punishment of the wicked will be, to *perish, die, be devoured, destroyed, consumed, or burned up*. O, that they would seek and obey the Lord, that when he restores all things to their promised perfection and glory, they may have a right to the tree of life, eat and live forever.

To the Tried.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. iv. 12, 13.

Christians generally think their trials uncommonly severe, something 'strange' or unheard of before. In this they are mistaken; for 'no strange thing' has happened unto them: many others have been called to suffer the same, or similar, trials.

There are some things peculiarly trying to our waiting brethren now. We were once united, in peace; and, as we all supposed, near the kingdom; consequently trials of a certain kind were not expected, viz: bitter contention among brethren, especially those who have been looked upon as leaders and instructors among us. But in all these expectations we have been disappointed, and some doubtless think that these are unheard of trials, too great to bear, and, like certain hearers in the parable of the sower, are on the point of becoming offended, and turning away from this best of causes.

We truly deplore this state of things, and would most gladly remove the evils, but as yet have been unable to do it. But their existence should not dishearten us; for they are nothing new nor strange. The primitive saints were disappointed in their hopes: they thought the day of the Lord near.—2 Thess. ii. Judas, one of the twelve, under the direct care and teaching of the Lord, betrayed him. Peter denied his Lord. Paul withstood Peter to the face. Paul and Barnabas sharply contended, and separated on a certain occasion. The Corinthians fell into litigation and disgraceful strife, became carnal and walked as men. Philetus and Himenius overthrew the faith of some, and the doctrine of the

Nicolaitanes and other damnable heresies were taught. Yet, notwithstanding all these, and many more like things, which sorely tried the primitive saints, the real merits of the cause of God were not thereby affected: the 'foundation of God' stood sure.

Let the tried ones remember, that they were not only to be "purified, and made white," but "tried." And blessed is he that endureth temptation; for when he is sufficiently tried, he shall receive the crown of life. Remember that the sore trials you are now experiencing, are nothing 'strange,' or new. The saints in all ages have had similar trials to endure. They should cause you to trust not in an arm of flesh, but in the living God; remembering that the errors of others do not affect the truth which you have espoused: it is of God, and will triumph, though all men reject, or depart from it. Endure, then, your trials, with patience, remembering, that if you do, they will work for you a far more exceeding, and eternal weight of glory. But if you draw back, your soon coming Lord will have no pleasure in you: you must suffer, if you would reign with him.

Our Wants.

The price of the present volume of the Harbinger was reduced to *seventy-five cents*, with the express understanding that payment should be made in *advance*. With few exceptions, payment has not been made, though we have now reached the *ninth* number of the volume. We very much want our dues, and it is just that we should have them. We have a heavy bill for paper to meet soon: it ought to be paid *now*, but we cannot do it without borrowing the money, unless our subscribers furnish it.—This they can do at once, if they only have a mind to do it. Nearly every one can spare seventy-five cents, or what they owe, without discommoding themselves. But to withhold it, does much embarrass us. We depend on these small sums, scattered all over the land, in the hands of our patrons, to make up the large demands we have to meet. And now shall we call on them for help in vain? or will they, as they ever have done, come to our aid? The latter, we believe they will do, and do it *at once*.—A few weeks will determine whether our confidence is misplaced, or not.

Our Free List.

We keep adding names to our free list, but as yet but a small sum has been contributed to aid in meeting the expense. The poor should have the gospel preached unto them; but it should not be at the expense of *one*, nor of the *few*: ALL who are able should help in this good work. Look at our account of free subscribers, and the small sum we have received to aid in paying for the papers we send them, and say whether you will have a part in the matter or not. "He that giveth to the poor lendeth unto the Lord," and "the Lord loveth the cheerful giver." We must be assisted in this matter, or we cannot sustain the Harbinger at its reduced terms.

Exposition of Matthew x. 23.

A worthy correspondent asks an exposition of this text. It reads, "But when they shall persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come."

The coming named could not refer to anything which took place at the destruction of Jerusalem; because, long before that event, the disciples had gone over the cities of Israel. And, for the same

reason, it could not refer to the coming of the Lord at the end of the world. It must refer to his coming to, or visiting, those cities in the days of his ministry. The preceding part of the chapter strengthens this conclusion; for it tells us that Christ was talking to his apostles, at the time of sending them out to preach; and the only reasonable supposition is, that he meant to tell them that he would soon follow them into the places they might visit.

☞ "Isa. ii. 1-4 spoken of the church in the renewed state, or of it at the present day. T. G."

It doubtless is a prophecy of the glorious reign of Christ on the earth: for it emphatically says the "mountain of the Lord's house shall be *established*—shall be *exalted*—all nations shall flow unto it—many people shall go and say—he shall judge among the nations, shall rebuke many people—and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, *neither shall they learn war any more*." Certainly this is not the description of this day of war, or rather of learning war. But it is a description of that soon coming glorious day when Christ, the prince of peace, shall reign over the whole earth, when his peaceful kingdom shall be *established* under the whole heaven.

To Correspondents.

D. A.—Your "Extra," on the two witnesses, we think better not be republished.

W. S.—We think it better not to publish your article, though we doubt not your statements: but in order to convince others that it was really a sign, "two or three witnesses" would be necessary.

J. Tewksbury.—The statement you call for we think it not necessary to make now; but will most cheerfully, when duty shall demand.

W. Ongley.—The letter containing the two dollars and the names of two new subscribers, was lost. It was not your fault. The names are now on our books, and the money credited.

We wish all to understand that Bro. Ongley is one of our most faithful, correct and trusty agents. His persevering labors, with those of his wife, have been a special benefit to the cause in many places. May they still meet with a cordial reception where duty may call them to go, and prove a rich blessing to those for whom they may labor.

☞ The American Missionary for the present month, states that "the whole number of fugitives in the province of Canada West is from twenty to twenty-five thousand," and that during the last season, "about one thousand" escaped, from the state of Kentucky alone, and that one of the conductors of a freight train of cars on one of the Ohio railroads had passed in his cars 150 the past season. Success attend the philanthropic work.

A. J. Davis' Revelations.

We have bestowed a little attention to the pretended revelations of the 'Poughkeepsie Seer,' said to have been given when he was in a clairvoyant state. They are printed in a neatly executed duodecimo volume of 782 pages.

This imposture is nothing more nor less than rank infidelity, and bold blasphemy, in a new dress.—"And the grand object of the whole work is, the details of the new social system." P. 553. It admits that there was such men as Moses, the prophets, Jesus Christ, and the apostles, but thinks they were no more inspired than Davis, or other reformers of other ages. It also admits that the Bible teaches many good things, which were suited for the ages in which they were written, but not for

this age ; but many things which it teaches are set down as absurd and false. In confirmation of these statements, we will give a few extracts from the work. Discarding the inspiration and perfection of the Bible, Mr. Davis says :

"I have but a few more remarks to offer concerning the Bible, and these are as follows : It does not teach that pure morality which belongs to the nature of man, and which will result from a superior condition of the race. From this remark must be excepted a few incidental expressions said to have been used by Jesus—such as 'the Golden Rule,'—which was comprehensively taught six hundred years before, by Confucius, the Chinese philosopher.—Again: it does not prove *immortality*; neither does it teach the mighty truths contained in the successive spheres or degrees of future existence. Nor does it even present any substantial proof of the transition from this rudimental condition, to a higher degree of material and physical organization; or in other words, it does not demonstrate a resurrection to a future life. Nor does it anywhere present one proper conception of the constitution, character, greatness, omnipotence, and majesty of the Divine Mind. Nor does it do justice to his works, except in those meditations upon which I have heretofore commented. Nor does it contain one substantial proof of any unvarying law upon which to found a hope of ever being regenerated, or of ascending to a sphere of more perfect and harmonious existence. Nor does it teach that holy virtue, morality, and refinement, which should receive the name of religion. * * * Viewed in the light of *history*, I say, its writers should be respected, and its contents preserved. But as a *theological* book it should not be read; for it contains no absolute doctrine. * * * I therefore say, the book is good as a *history*, and would not have done the least harm in the world, had not forced interpretations been given of its contents, and had not claims been preferred in its behalf to a sacredness which it does not claim for itself, and, as I can positively say, which it does not inherently possess." pp. 558, 559.

If this is not barefaced *falsehood*, bold infidelity, and daring blasphemy, we know not what is.

P. 575. Speaking of Jesus, Mr. Davis says,—"Then, I say, if Jesus, from a conviction of his judgment, made any actual distinction, such as the language attributed to him would indicate if literally understood, he must be numbered with the ignorant and uneducated, who occupy no very high position in the sphere of thought and wisdom." Again,

P. 576. "Whoever says, then, that Jesus used such expressions [as are recorded in the New Testament] in a literal sense, as is generally taught by theologians, virtually charges him with being an impure and unrighteous man. But he who believes not these things, may consistently admit Jesus to have been a good man, and a natural philanthropist. . . . I perceive it is proper to affirm, that this language was employed by Jesus to convey his conceptions in a style suitable to be understood by the multitudes who listened to his preaching. The language presents no particular principles capable of being applied to the world at the present day. And indeed it would be a mark of wisdom, and a good sign of a mental resurrection from ignorance and superstition, if theologians and commentators would discard all further effort to draw instruction from those illustrations that were only useful nearly two thousand years ago."

"In respect to the origin of the account concerning the ascension of Jesus, it is at the present time not important that I should enter into particulars; especially as former comments lead to a solution of this question, and also exclude the possibility of such an actual occurrence. . . . The account given of

his birth sprung from an unfavorable report in the neighborhood where Jesus was born, concerning his illegitimacy. . . . The alleged prophecies concerning him, quoted from the Old Testament, were not originally intended to be thus applied; but they were cited by the biographers of Jesus because they had a seeming appositeness to some of the circumstances of his life. . . . The accounts given of miracles also derived their character from the customary use of language in those days."

These quotations are sufficient to show the decidedly rank infidel character of this far famed wonderful book; the contents of which are said to have been revealed by the *inoffensive* and *illiterate* Davis while in a clairvoyant state! Every body with half an eye can see that Davis was not the author of these blasphemies—there is too much studied *design* in the work for this admission. That he has been made the tool or passive instrument through which some unprincipled, wicked, designing infidel, or socialist, has operated, we do not doubt. The whole affair is a piece of arch deception, of these last days of perils, well calculated to deceive those who do not make the living God their refuge, and strong defense. Christian, beware! remember, if possible, 'the very elect' will be deceived.

Those who have requested answers to certain questions, will bear with our delay. We designed to have noticed them before now; but other more important duties have prevented. Such things we consider of a private or individual character, and never attend to them to the neglect of duties of a public or general character.

New subscribers are slowly being added to our list. Over twenty have been received since we last noticed this matter, and cheering promises of more are being received from different quarters.—Slacken not the hand in this work, but press onward, and the proposed thousand can and will be obtained.

Bro. D. I. Robinson has recently held a number of highly interesting meetings in Parma, about fourteen miles from this City. One professed faith in Christ, and a number rose for prayers. And interesting state of things was being witnessed also in Clarkson, where Bro. J. D. Prudden has been laboring.

Our closing remarks on the Two-horned Beast have been necessarily deferred; they may be expected next week.

Several cheering letters which were designed for this number, are necessarily deferred—they will be cheering to our readers next week.

The "Herald of the Future Age" has not been received for a long time. Please send, and one or two of the back numbers.

Correspondence.

"These epistles, beloved, I write unto you; in which I stir up your pure minds by way of remembrance"—PETER.
"Exhort one another: and so much the more as ye see the day approaching."—PAUL.

FROM BRO. J. C. BYWATER.

DEAR BRO. MARSH:—Bro. Pinney and myself are still in Batavia, preaching the glad tidings of the kingdom, and many bless God that we came here, while others are full of wrath and indignation against us, and those that receive us: and among this number the ministry are chief and head. Yes, judging from their acts, and from what they say, they would doubtless be among the first who would lend their influence to drive us out of town. But,

glory to God, the truth is cutting its way through all opposition, breaking in upon the right and left. Quite a number have been converted, and five were baptized last Sunday, and more will go forward soon. The interest is still rising. We did think of closing our labors here last Sabbath evening, but there was so much interest among the people to hear still further, and so many on the point of submission to God, that we concluded to stay still longer. Our brethren have engaged a hall for a year, and are determined to drive the matter through.

The Methodist minister gave his church a tremendous threshing, last Sunday, for coming to hear us, and some of them feel very sore. What will be the result I can't tell, but I hope in God they will strike for freedom. Oh, how cruel to see the havoc that is made of God's blessed word, by the ministry, rolling the clear waters and stamping the rich pastures under their feet, and thus starving God's sheep and lambs to death; and then, because they, in their hungry and starving condition, happen to find a fruitful field and a fat valley where they can satisfy their famishing souls, the shepherds must go to pouncing upon and lacerating them, most unmercifully. Let them be assured that God will have a controversy with them for all this, and soon there will be a howling among the shepherds and the principal of the flock. Read the 34th chap. of Eze.—The Lord will deliver His flock out of their hand.

Pray for us, that the Lord may carry forward his work here, until all his people are gathered in.

Yours in hope

J. C. BYWATER.

P. S. Brethren here are not able to help us much, consequently we shall have to depend upon our brethren from abroad for this,—but, praise the Lord, I have no fears about it.

J. C. B.

Batavia, Feb. 15, 1848.

NOTE.—Let the Lord's stewards remember the wants of these servants of his, and help them in this good work. We will forward to them any sums that may be sent to us for their benefit. Ed.

FROM BRO. S. EVERETT.

DEAR BRO. MARSH:—Union in the truth is very desirable in this trying time. Let us not only be kind in word, but also in spirit and in conduct. Open rebuke is better than secret love. Severe reproof has often done me good. I hope the brethren will bear with one another in love. We love to read the Advent papers. But I love to go to the fountain of light and truth. I hope the editors of the Harbinger and Herald will soon be perfectly united in the great "things of the kingdom of God," as heretofore. I have been a reader and a patron of both papers for years, and am still; and I am sorry to see brethren stop their paper because they differ from the editors on some points. The editors are fallible men, and liable to err as well as ourselves, and need our love and sympathy, and our prayers. The Lord give us all much of that "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James.

I love to hear from the West as well as the East, from Bro. Marsh and from Bro. Himes too. We are all brethren. Let us see to it that we fall not out by the way. Having, I hope, candidly examined the points of difference, and changed my views, as far as I found them not in accordance with scripture, I am still a learner. But I am more than ever convinced of the coming of the Lord near at hand, the glorious resurrection of all the righteous dead, the wonderful and glorious change of the living to immortality at the last trump, the glory of the Savior, being with him and like him, the cleansing of the sanctuary, the purification of the earth by the destruction of the wicked out of it; then the kingdom of God under the whole heaven, all the saints gathered into it, enjoying the full vision of glory everlasting; eternal life, the second death for the wicked. These are the great things of the kingdom in which we may be, and I hope are united. But in secondary and less prominent points, I think we should speak with caution, and not be too confident. When the "King of kings, and Lord of lords," comes, he will make it all right. Let us be kind to the sects, and by all means save some. There are children still

among them. Let us be kind as well as faithful, and save some of them. Lord, be merciful to all thy people in this perilous time. Bear with me, dear brethren, in love.

I am yours in love,

SAMUEL EVERETT.

North Leverett, Mass., Jan. 14, 1848.

FROM BRO. N. W. SPENCER.

DEAR BRO. MARSH:—The Lord has done great things for us, for which we feel to praise his holy name. The solemn cry, "Behold he cometh," was sounded in various places in this region in the winter of '42 and '43, and many "took their lamps and went forth to meet the Bridegroom;" but while he has tarried they have all slumbered, and the greater part are asleep. Not one of God's servants remained in this county to give meat in due season, but numbers to cry peace and safety have. The result has been almost all who were once looking for that blessed hope, have given it up and united with the different sects, and become more sceptical than those they have joined!

The few who still continued to look had become almost discouraged through their many trials, when it pleased the Lord to send one of his servants, Bro. Daniels, from Mass. He came here in October. He took the "Old Chart," and commenced lecturing in an adjoining town, in a neighborhood where they had never heard. The result has been glorious. A number have been hopefully converted to God—backsliders have been reclaimed, and the saints quickened and made to rejoice. A number have been called out of a lukewarm church. Some who embraced the truth in '43, but had given it up and scoffed at those who did believe it, have found repentance, and are now rejoicing in view of the speedy coming of Jesus. Six willing converts have followed their Savior in the ordinance of Baptism—stronger and happier ones I never saw. In short, I think this work equals, yea, excels that of '43. O praise the Lord!

Our meetings are spiritual; the truth is spreading; prejudice is giving away, and many are searching the Scriptures to see whether these things are so. God is preparing his children for glory, their home. Who of God's servants will come and break to us the bread of life? Will Bro. Bywater come and help us? he gave me some encouragement when at Homer last fall. The way is open now, and I think much good might be accomplished. Truth is mighty and will prevail. What we do must be done quickly.

Your brother, expecting to see Jesus soon, and be made like him.

N. W. SPENCER.

German, N. Y., Jan. 11, 1848.

FROM BRO. B. B. BROWN.

DEAR BRO. MARSH:—I would just say, for the benefit of the saints in other places, that the glorious cause of the coming King is rising in interest with the brethren in this place. Though everything is not just as it should be, yet the cause is on the advance. Bro. R. V. Lyon has recently spent a few days with the brethren here; and his labors have been owned and blessed of God.

If time continues, I hope to visit the brethren in the west again next spring. My health is still quite poor, but I trust is, on the whole, improving. I hope for deliverance, and an eternal weight of glory, before spring; and feel somewhat as if I shall have it. O how blessed it will be when we all get home! May the Lord sustain you, in all your trials; and help you to keep the spirit of Jesus in all your controversies. O, I do feel pained in my very soul when I see a hard spirit manifest among the brethren. What! the disciples of Jesus—citizens of the blessed kingdom—fall out by the way, just at the door of their Father's house. I rejoice to see the good spirit you have ever seemed to manifest towards those who differ from you. May you be "kept

by the power of God through faith unto salvation." And may the spirit of Jesus dwell in the hearts of all who look for his coming. Without it we are none of his.

Yours affectionately, in great haste,

B. B. BROWN.

Woodstock, Vt., Jan. 6, 1848.

Life at Home.

Tune—"Life on the Ocean Wave."

(REPUBLICATED BY REQUEST.)

A life in the future world,
A home that shall never cloy;
A home where the saints shall sing,
And swell the rapturous joy.
Here, the whole creation groans,
With sighs and plaintive moans;
Lord, let thy kingdom come,
And gather the faithful home.

CHORUS.

The Prophets sought this home,
But died without the sight;
As pilgrims here they roam'd,
And never saw the light. [light.
The light, the light, they never saw the

Great God, in mercy hear
The remnant now they cry;
Compassionate their tears,
And save them lest they die.
Now let the trumpet sound,
And all the saints awake,
And with bright glory crown'd,
The new possession take.

There on those flowery plains,
Our spirits ne'er shall tire;
But in melodious strains,
Redeeming love admire.
Come Jesus, quickly come,
Nor let thy car delay;
O, speed thee down the skies,
Come, Savior, come away.

O, let the North give up,
The East and West obey;
The South her daughters bring,
Thy sons from far away.
Let the earth give up her slain,
The sea resign her dead;
And all the saints appear,
Triumphant with their Head.

CHORUS.

The Prophets sought this home,
But died without the sight;
As pilgrims here they roam'd,
And never saw the light. [light.
The light, the light, O, let them see the

FROM BRO. S. G. CLARK.

DEAR BRO. MARSH:—"The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

It may be that the dear friends in Christ would like to know how their unworthy Bro. Clark is getting along. Well, I can say that by the grace and mercy of God I continue until now, striving to do the will of him that sent me to proclaim the truth of the gospel of Christ. It is my meat and drink to do the will of my blessed Lord and Master. Although I often get weary and am most worn out in body in the way, yet I am not weary of the way, for the ways of wisdom are ways of pleasantness and all her paths are peace; and I can say of a truth, great peace have they who love the law of the Lord—they shall hold on their way—they are like trees planted by the rivers of water, that bringeth forth fruit in their season.

I am about finishing up my labors in this place. I have been engaged in a protracted meeting with Bro. Wright, a Baptist preacher, and the Lord of hosts has been with us in great power. The army of the Lord has been upon the field of battle in warm action against the Devil and his army eighteen nights and fourteen days, and all the

while the victory has been on the side of Zion. The army of Satan has suffered a great loss. I should judge that most of his army in this part of the battle-field have been wounded, and about forty killed. But our King has not only manifested his power to kill but to make alive also. I think I can say that I never saw a work move on so much like the order of heaven as the work in this place.

I came into this place last spring and commenced a course of lectures two miles from this meeting. Bro. Wright attended and wished me to make it my home at his house. He wished me to preach on the advent subject in his church, and I complied with the request, and now in the protracted meeting he and I have joined hand in hand, and I know the Lord has been with us. Bro. W. believes in the speedy coming of Christ, although with the Baptist church, and he will preach his faith. The general motives presented why sinners should repent have been, the speedy coming of Christ to judgment. Those who have been converted have been from the old man of seventy years down to the child of twelve, and they all come out strong in the Lord.

Yesterday I preached to a large congregation on the subject of baptism, after which we repaired to the water in a procession, attended with the choir, singing the glorious praises of God, and I baptized five by planting them in the likeness of the Lord's death. Bro. W. baptized four and there are some thirty to be baptized. The work is yet going on. Some are under conviction, and I think about all in the place are wounded. God grant that they may die and be brought to life in Jesus Christ. The Lord willing, I shall preach here to-morrow evening, and then I must start for Frederic, and from thence to Jackson. My health has been so poor that sometimes I have thought I must give up preaching, but I should like to continue in the field if it is the will of the Lord. Most of my time has been spent among the poor, and I have needed a horse to travel with, and have not been able to get one. I think my labors have been too hard for me, but I am willing to spend and be spent in the work of the Lord. I hardly know what to do. Sometimes I think I will stop preaching and go to work with my hands, and so get me a team; but I don't wish to do wrong, nor act the part of a Jonah, and the western field is very large, and there are very many who wish to hear the truth. I hope you will pray for me, that God may direct my steps. I yet love the coming of Christ—time is very short—what is done must be done quickly—and I am looking for the blessed Lord to come quickly; even so come Lord Jesus. Amen and amen.

Yours in Christ,

S. G. CLARK.

Macomb, Mich. Jan. 17, 1848.

FROM BRO. D. B. WYATT.

BRO. MARSH:—The scenes of this world are rapidly drawing to a close. The sealing of the virgins and the completion of the number of God's dear elect, will soon, yea, very soon, be consummated. I think often of your labors in the vineyard of our common Lord. Of the zeal, courage, and moral decision, necessary to a faithful discharge of your editorial and ministerial duties. They must be laborious, incessant and arduous. Mine also are of the most trying and laborious kind. They extend over a wide-spread field, with very few kindred associates. But the grace of God has hitherto been sufficient for me, and some, yea, many precious souls have been brought I trust, to Jesus Christ and him crucified; and also to know the spirit and power of his resurrection, which will soon be witnessed. How important to have on the "wedding garment," washed white and clean, in the blood of Jesus, from every spot of moral defilement and every wrinkle of self-righteousness, that we may be ready and waiting to "hail the glad day."

The evidences clustering around the ensuing

Spring, are, I think, ominous and highly important. We shall probably witness the coming of the Lord. And although sinners and formalists have spoken with derision concerning our disappointments, and have held us in contempt for our continued confidence and hope, yet I tell them that the Savior will come too soon for the unprepared, and when the snare finally springs upon them, they will cry, "Tis now too late—I am not ready, and am lost forever!"—O, that sinners and all the unprepared, might remember and lay it to heart, that it is the last call of mercy that lingers for them. Amen.

Yours in truth and love,

D. B. WYATT.

Moir, N. Y., Jan. 12, 1848.

FROM SISTER P. BLOOD.

DEAR BRO. MARSH:—My heart is with the Advent cause, and I truly sympathise with all those who seem to be placed in the forefront of the hottest battles (as I consider editors and publishers to be, in these perilous times). We have a little band of Advent believers here, who love to meet and converse on the glorious subject of our coming King, and our faith will not waver while we are daily witnessing so many additional evidences of it.

I am pained to see our professed Christian world so fearfully torpid on the subject of the prophecies. I am often reminded of the fable of the dog in the manger, who would neither eat himself nor suffer others to. If our opposers would search the Scriptures and give us a more reasonable explanation of them than we already have, we would look at it but they confess they do not know or understand them. I think Isaiah's prophecy is now fulfilled: "They are drunken, but not with wine, they stagger, but not with strong drink, for the Lord hath poured out upon them a spirit of slumber."—What else could have induced our government to invite a Roman Bishop into their house to preach to them. But, as Bro Needham says, it is an astounding evidence of the corruptions of the times.

That the Lord may sustain and strengthen you through all the trials of these last days, is the prayer of your unworthy sister in Christ,

PHYLURA BLOOD.

Manlius, N. Y., Jan. 14, 1848.

FROM BRO. J. M. JUDSON.

DEAR BRO. MARSH:—I have had the blessed privilege of holding forth the truth recently to a large and attentive congregation, who had never before heard a 'Millerite.' I did wish that Bro. Robinson, or some other able brother, had been in my place—good might, and probably will, be done. But I am only called upon to improve upon that which I have. And, God giving me grace, I will not hold my peace, but cry aloud, and spare not, and so much the more as I see the day approaching. Pray for us.

Yours, in the bonds of peace, waiting for the Lord Jesus to be revealed in the clouds of heaven,

J. M. JUDSON.

Sandusky City, O.

EXTRACTS OF LETTERS.

Bro. A. Coons, Freehold, N. Y., Jan. 31, writes:—

"There are a few in this place who are still striving for the faith once delivered to the saints, loving the appearing of Christ, and mean by his grace to bold fast the profession of their faith until he shall come. Go on, Bro. Marsh, in the strength of the Lord, and give give us the truth; for it makes us free."

Bro. C. Crawford, Casadaga, N. Y., Jan. 31, writes:—

"We had a blessed meeting last evening at my house. The church in this place came in and we had a melting season. Backsliders wept and confessed. Let us give God the glory for every token of good. My hope is good."

Sister N. Pearson, South Woodstock, Vt., Jan. 10, writes:—

"I fully believe in the views presented in the Harbinger, on life and death; and my hope is, in the resurrection, at the appearing of Christ."

A brother, whose name and address we must not give, only that he lives in a slave state, under date of Jan. 24, writes:—

"I have been some time fearful of the consequence of taking the Harbinger, while extracts from Mr. Foster [on slavery] were being published; as to do so subjects us to a penalty of ten years imprisonment at least, twenty at farthest!"

[By this worthy brother's request we have discontinued his paper, with an ardent prayer that the evils he fears will not come upon him, and that he will soon be fully and eternally emancipated by the Lord of glory from the unjust and oppressive laws, which now rob him of heaven's dearest bought rights, viz., liberty to read, and think, and speak, and serve God according to the dictates of his own conscience.—

EDITOR.]

Bro. L. Willey, Bolton, C. E., Jan. 20th, writes:—

"There has been a revival among the backsliders in Barnston, under the labors of Bro. Cummings.—It is said the work was attended with the power of the Lord."

Bro. J. Lewis, Williamsburg, L. I., Jan. 26, writes:—

"The brethren here are strong in the faith, giving glory to God; and in Brooklyn and New York the cause is gaining ground. Last Sabbath, Bro. Jones baptized nine happy souls, in testimony of their faith in the resurrection of the dead. On the evening of Sabbath, a week since, a doleful sound was heard in the air, which at the time very much alarmed the inhabitants here and elsewhere. I have conversed with many on the subject, and all agree that the sound was in the air, and appeared to be exactly over every body's head. It was heard in Brooklyn, Williamsburg, and New York. For further particulars, see the New York Sun for Jan. 21. [Please send us the paper.—Ed.] My faith was never firmer than now. I think if some efficient minister would come and labor with us, he would find a support, and do much good."

Bro. C. F. Sweet, Ulster, Pa., January 25, writes:—

"I have been at Millport with Bro. E. R. Pinney. Much truth has been presented to that people, and I think the prospect was favorable when I left. May the good seed fall into good soil, is my prayer."

Sister T. Griswold, Homer, N. Y., Jan. 29th, writes:—

"There are many in this place who hunger and thirst for the truth. I wish we could have preaching again: I believe there might be great good done."

Sister R. Hollister, Canandaigua, N. Y., Jan. 30, writes:—

"Bro. Pinney has been here, and endeavored to arouse the attention of the people to the great subject of Christ's coming. I think if they do not believe from the evidence which he presented, they would not be convinced, though Daniel should rise from the dead, and tell them that the time is near, when he, with all the saints, will stand in his lot 'at the end of the days.'"

Notices.

Removal.

Our meetings in this City have been removed from Shaw's block, to MINERVA HALL, corner of Main and South St. Paul-streets, where they are held, as usual, three times on the Sabbath, and on Tuesday and Friday evenings.

BUSINESS NOTES.

W Ongley—The bill sold for only 8cts.

J. T.—Your letters are very acceptable—hope you will continue to inform us on all such things. The Lord guide us in this hour of trial.

A. Woolever—It was received, and the dollar just received pays to Whole No. 238.

Warren Burnham—Your old acct was \$2.42. You now pay to whole no 240.

W Ongley, on books, \$3.50.

E. Miller, on books, \$3.00.

APPOINTMENTS.

POSTPONEMENT.—Bro. Himes' appointments are postponed one week. They will take place as follows:—
West Troy Sunday, Feb. 27th—evening.
Little Falls Feb. 28th—evening.
Utica Wednesday, March 1st—to continue to the 5th.
Clinton Wednesday, March 8th—to 12th.
Syracuse " " 15th—to 19th.
Auburn " " 22d—to 26th.
Buffalo Wednesday, March 20th—to Apr. 2d.

OUR FREE LIST.

Under this head we design to keep our readers apprised of the number and expense of papers we send FREE to the worthy poor, together with the voluntary donations which the benevolent may be pleased to contribute, to aid in defraying the same.

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C H Temple 1.00
H E Meguire 1.50
J Spaulding Jr. 1.00—21.30

The Second Advent Meetings in Albany are removed from "the House of Prayer" to "Temperance Hall," 3d floor Blount's building, corner of State and South Pearl streets; entrance on State st., one door above Carlton House. G. NEEDHAM.

Meetings in Rochester are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

REMITTANCES FOR THE HARBINGER.

C Beck with S Cooper H Purdy A Tuttle G Durkee A Woolever C Jenks S Smith J Schut G Cronkwrite S Allen J Brown J D McCurdy C H Temple 328, J Spaulding Jr.—\$1 each. J Young T McMullen W M Perkins J Allen W M Palmer W Fieldhouse J Hitesman J J Denstow A Page J Hatch P Carter S Small J L Woodman—75cts. each. C Littlewood W Mitchell J Merrill J Brown A English—60cts. each. J Purdy S Brown O Soper—30cts. each. E Tompkins J Crabbs—\$3 each. F Hall \$2.50.
G Hill W Burnham—\$3 each. J Rosbrooks W Putnam—\$1.50.
LETTERS—J D Prudden M A Rennells H Barringer 2, H W Yager, A G Freeman A Dunham 2, J H Powley J C Hall W Bassett W Ingmire J C Bywater J B Cook C Flint.

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume XVI. Number 10.

ROCHESTER, NEW-YORK: SATURDAY, FEBRUARY 26, 1848.

Whole Number 218.

Original Poetry.

For the Harbinger.

Be Thou our Help.

When earth and hell, O Lord, combine,
Thy people to oppress,
Then comfort by thy precious word,
And with thy spirit bless.

In every battle with our foes,
Be thou our strength and stay:
When snares our waiting feet beset,
Help us to watch and pray.

And while iniquity abounds,
And evils fast increase,
From strife help us to stand aloof,
And choose the way of peace.

Soon will our God, with might and power,
From heaven to earth descend,
Soon will the trumpet's awful voice
The controversy end.

H. B.

Selected.

BRO. MARSH:—I have before me a tract published for the Religious Tract Society, London. I think an extract from it weekly would be interesting and beneficial to the readers of the Harbinger. If you are of the same mind please give it a place in your columns.
Yours, &c.,
S. I. RONEY.

Massena, N. Y., Feb. 7, 1848.

"The Search for Sin,

AND ITS IMPARTIAL TRIAL IN THE ISLE OF MAN."

"Let us search and try our ways."—Lam. iii. 40.

The first part of this advice is to search. We know that when any one has offended the laws, he ought to be pursued and brought to justice; and, surely, the principal malefactor, and one who does harm to every person, is *Sin*. This is a notable thief and robber: he robs God of his honor, and man of God's favor; he stole from angels their excellence and glory, and from our first parents their innocence and happiness. He is also a murderer: he slays the hoary head, and kills the tender mother with the new-born babe; regarding neither sex, age, nor condition. He is so strong, that he commands the reason, controls the will, tyrannizes over the affections, and leads captive the whole man. He smothers conscience for speaking, hardens the heart for feeling, clouds the judgment from discerning, stops the ear from hearing, lames the feet from walking in God's ways, benumbs the hands from doing acts of charity, and makes the tongue to falter in speaking of truth and holiness. He is, therefore, to be carefully avoided, that he do no person a mischief; and diligently sought out, that he may be brought to justice.

That he may be guarded against and taken, a watchman has been appointed, whose name is Godly-jealousy, who has also two assistants—one

is Love-good, a zealous fellow for God and holy duties; the other is Hate-ill, an angry fellow, and of a fierce countenance against Sin.

The place where these are set to watch is called Souls-town, a town of great resort, a thoroughfare never without ill motions passing through it, and many of them take up their lodgings at the common hall, the Heart. This town is very spacious and large; for, besides many by-lanes and out-corners, there are four great streets—Sense-street, Thought-street, Word-street, and Deed-street; in some of which this wicked fellow, Sin, and some of his companions, are generally found wandering.

When the watch is set, these watchmen have a charge given them, which is this: "Keep thy soul diligently"; also to have a careful eye to the Inn, and "to take heed, lest at any time there be an evil heart of unbelief, in departing from the living God." They are also commanded to "exhort one another daily, lest their hearts be hardened through the deceitfulness of sin."

As soon as the thief, Sin, is perceived, the watchmen make a hue and cry after him; and they know well how to describe him, because, by the law of the Ten Commandments comes the knowledge of Sin. And the hue and cry thus set up, is carried on by the spirit of supplication, crying mightily to the Lord for grace and mercy to help in time of need.

There are certain villains who endeavor to deceive the watchmen while they are carrying on the hue and cry, in order that Sin, in the meantime, may seek shelter and escape. One of these is Mr. Outside, a fellow that will come to church, keep Sundays and holydays out of form and custom, without desiring or obtaining any effectual blessing, or keeping his thoughts and affections from worldly business and advantage. He cannot abide after meditation, or Christian conference; and if he knows of any who meet together for this purpose, he is ready to send the hue and cry after them, as against Schismatics and Enthusiasts. He is, in truth, a vulgar ignoramus, and a besotted adversary. Another of these is Mr. Worldly-wise, but he is a very fool to God, and a self-conceited earth-worm. He despises the wisdom that is from above, and is ready to send the hue and cry after it, as after foolish and doting simplicity. The third is Mr. Lukewarm, who is a time-server, a Jack on both sides; he speaks highly in praise of moderation and discretion, but is quite indifferent to all that is really good. He cannot endure godly zeal, but would have it pursued as fiery and mad-brained rashness. The fourth is one Libertine, a very licentious and wicked fellow, who cares for nothing but how to enjoy himself with sensual pleasures.—Religion with him is only state policy, and he sends the hue and cry after it, as against very hypocrisy. The last is Mr. Scrupulosity, a very unsocial and snappish fellow, who makes more

sins than the law condemns, and lives upon fault-finding. Weak-apprehension is his father, and Misunderstanding his mother, and an Uncharitable-heart his nurse. This is a rigid and censorious adversary. All these endeavor to mislead the pursuers of sin, and to set them to apprehend eminent virtues for vices. The subtle villain, Sin, uses also several shifts whereby he may make his escape from the watchmen. Sometimes he counterfeits the habit of an honest man; as Ananias and Sapphira, who made a show of liberality, while they were keeping back part of the price of their possessions. He alters his name; and so Drunkenness escapes under the name of Good-fellowship; Covetousness, under the name of Good-husbandry; Filthy talking, under the name of Merriment; Pride-of-apparel, under the name of Decency-of-dress; Revenge, under the name of Valor; and many such like foul vices do thus deceitfully hide themselves, and so escape being apprehended.

(To be Continued.)

The New Testament against Sectarianism.

BY ABRAHAM RAMSEY.

1st. The church of the living God is not a sect or section of Christians, cut off by any denominational organization. All sects and denominations lack one *essential* characteristic of the church of God, hence no sect on earth is acknowledged in the New Testament by God to be his church.—Neither is there a text in the New Testament, referring to the gospel dispensation, in which such acknowledgement is implied. Do you ask what that characteristic is? We answer, it is the position of the church of the New Testament, which is *only one*, and that one is not occupied by any denomination under heaven. Consequently, the position of God's church is in no sect at all, out of all sectarian organizations.

Position is essential to the existence of man-made churches or organized sects and denominations. I will prove this: the great Romish sect cannot exist without its peculiar church position. The church of England cannot exist as such without the position peculiar to itself. Let the Presbyterian sect take the position of the Methodist sect, and they put their church out of existence. Thus we see that the position of every sectarian organization is peculiar to itself, and without which it could have no existence. If then man-made churches cannot exist as theirs, without their respective denominational positions, neither can God's church exist out of the position peculiar to it; and that position is out of all man-organized churches or sects. We admit that there are carnal babes in Christ, standing in sects—1 Corinthians, second chapter, begin at first verse, read first four chapters of the same. But the New Testament does not allow us to admit, that they are in the church position of God's

church; you cannot (even if you are as good as Barnabas) be in the Methodist and Presbyterian sect at the same time; and this is as easy as it is to be in the position of the church of God, and church of the Methodists both at the same time. "The church of the living God, the pillar and ground of the truth," is unlike any and all other organizations. God has never empowered any man, nor body of men, to organize his church. That is a work which the great Head of the church has retained in his own hands.—"Upon this rock will I build my church," &c. "The Lord added to the church," Can you read in the Testament that he, the Lord, ever added one soul to any sect or denomination? From Rome down to the Mormons, you cannot. Thus far we see that God is against the mere existence of all sects and denominations under heaven.—Now, if you were absolutely opposed to your neighbor's building a barn or garner to put your wheat in, would you not object to his putting it in, and calling it our wheat? But God is opposed to your gathering his people into your churches. Read the Savior's all impressive prayer in the 17th chapter of St. John, a little before he suffered, and then hear St. Paul: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them," &c.—"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together (not apart as sects), in the same mind and the same judgment." Read on, first four chapters of 1 Corinthians.—The above quotation is in Rom. i. 17. Perhaps we might weary your patience with quotations from the New Testament, which show nothing but God's disapprobation to sectarianism. To avoid this, I will here simply say, that the whole weight of the New Testament is opposed to the positions of all sects and denominations under heaven, and must be, of course, opposed to all their peculiar machinery and practice.

I will now briefly show farther the New Testament, or which is the same, God against the practice of man-made churches. And first let us throw open the doors of every human organization, from Rome down to the Mormons, and see them taking members into those churches of theirs. Now turn to the New Testament, and see if you can find one single one of these churches' doors in that book of God. You cannot. You know that no soul can become a member of any sect under heaven, unless they join it by going in at its peculiar door; hence, joining them is the secret and substance of all their tests of fellowship. Now, the only door of the church of God is Jesus Christ. "I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture," John x. 9.—Who dare say that those who enter in by this door are not members in particular of the body of Christ, or the church of God? "Which is his body the fulness of him that filleth all in all."—Now the Holy Ghost has, in the Testament, particularly taught us, that this body (Christ's) is one, can be but one. I will quote but little of his teaching on this subject. 1 Cor. xii. 11, "For as the body is one, and hath many members, and

all the members of that one body, being many, are one body, so also is Christ, for by one spirit are we all baptized into one body." Read the chapter through. Nothing is plainer than that the church of God is but one body, and that body Christ's only. Then it cannot be the Presbyterian body, the Methodist body, or Baptist, Mormon, Roman Catholic, or any other body. If the church of God is one body only, it has one door only. Now, inasmuch as Christ's body differeth thus from the sects' body, his being a unit and theirs being many, the doors differeth as widely, it follows, as a matter of course, that there is but one church position under God's approbation, and all the rest under his displeasure. But if the church of God can have but a unitary position, it follows that it can have but one table, we mean one Lord's table, or the Lord's supper. Then the tables, from Rome down to the last man-made church or sect, are as far objectionable as are their churches and sect doors. The Lord's supper is for all God's people, but the sects' tables are for their people, or, at the farthest, for one another. Now, please search the New Testament, and see if in it you can find the table of the Lord set by, and for the use of any sectarian church under heaven. You cannot; and the masters over sectarian tables seem, some of them sometimes, to see and feel this; hence, they say it is not our table; but this is not true, whether they say it ignorantly or not, because they set as masters over it, as they do over God's heritage. Are there not as many tables as sects, and is not each table somewhat peculiar to each sect?—Does not all the world (where the sects are with their tables) know that every sect has its own table? Take an instance: In a small village where there may not be more than a few dozen of professors of religion, and perhaps less possessors, is seen the tables of the Baptist Methodist and Presbyterian sects; and who can deny, seeing they, as all other sects, have a possessive relation to their churches, they have a possessive relation to those tables also, in the nature of things. It cannot be otherwise, however much they may deny it or try to cloak it. Now, we never hear a single named saint in all the New Testament using the phrase, "our church," nor door of our church, neither do we ever hear a single name in God's book, saying our communion. They understood those great subjects, or Paul at least has showed that none but God can have a possessive relation to God's church, and to the Lord's supper. Hence, he says to those of the church of God at Corinth, "Is Christ divided, was Paul crucified, or were you baptized in the name of Paul?" as much as to say, if you take a sectional possessive relation to the body of Christ, you practically divide Christ (for the church is his body); their being for Paul went far to rob Jesus of the glory of his crucifixion, and to give it to Paul; but Paul teaches them, and all sects, that they cannot, without sinning against God, inasmuch as none of them were baptized in the name of Paul, but in the name of the Father and of the Son, and of the Holy Ghost, an overwhelming reason why even Paul, Apollos or Cephas dare not have such a position to the church of God as is expressed by the phrase (in common use among all sects), our church. Is it

not clear that the church is so God's that it dare not belong to any man or body of men? To the church Paul says, "Ye are Christ's and Christ is God's."

But, farther, we may see God against the sects or sectarianism, with regard to the churches' rule of faith and practice. 1. It seems to be right that whosoever makes or organizes a church, should make a rule of faith and practice for it; and it makes but little difference whether men make their churches or creeds first. Perhaps some have made their creeds before their churches, and others afterwards; and some may have mixed the work according to the extension of the sects. This would likely be the case with sects of a national character. But be all these things, and more as they may, it is certainly a right, growing out of the liberty to organize a sect, any sect and all denominations. But it is a privilege proceeding from no other source. But all the world, which has or will have human organizations as its church position, must have man-made creeds. We insist that it is necessary; and the fact that all sects have either a written or unwritten creed, with a double set of rules, one to obey themselves, and the other to defend their faith, proves this. But the sects cannot exist as they are, without an inseparable connection with their respective creeds. The following may serve to illustrate and prove this. Suppose the Presbyterian sect were to take the Episcopal Methodist Discipline, and conform themselves to it in church position and practice, their sect by this would be annihilated.

The necessity of every sect having, and walking according to, its own peculiar creed is absolute, (if they will be and remain what they are). You know that every sect is identified in a church position and practice, with its discipline, creed, or whatever. Now, I will allow every sect to say (for to be consistent they must), that their church is conformed to their creed, or that their creed is conformed to the position and practice of the sect it represents. Now I will ask a fair question. If these things are so concerning all man-made or organized churches, does it not follow that God's church is identified with God's book, in its position, faith and practice? But we have God's book in our hands, and do see his church in it in its unit position and practice.—And we do see in the Testament that God only approbates it in that oneness of church position and mutual faith and union practice. Now, if "Jesus Christ is the same yesterday, to-day, and forever," and if God Almighty changes not, he only can approve his book as the only rule of faith and practice for his church—then his church must be positioned by his book; nay, it is positioned in his book, "and may be known and read of all men." I will say again, that in that book we do see God's church out of all sect or man-organized churches on earth. Surely God is against all your man-made creeds.

Thirteen Years' Work for a Bible.

In the year 1272 the wages of a laboring man were less than 4 cents a day, while the price of a Bible at the same period was about \$180. A common laborer, in those days, must toil on industriously for thirteen long years, if he would possess a copy of the word of God! Now the earnings of half a

day will pay the cost of a beautifully printed copy of the Sacred Oracles. What a contrast! What an illustration of the power of the press!

Original.

[For the Harbinger.]

A Clue to the Time of the End.

NO. IX.

"In October, 1805, during the course of the Austrian war, the French troops seized upon Ancona, the most important fortress in the ecclesiastical dominions; and the remonstrances of the Pope against this violent invasion were not only entirely disregarded, but Napoleon, in reply, openly asserted the principle that he was Emperor of Rome, and the Pope was only his viceroy. 'All Italy must be subjected to my law; your situation requires that you should pay me the same respect in temporal which I do you in spiritual matters. Your holiness must cease to have any delicacy towards my enemies and those of the church. You are sovereign of Rome, but I am its Emperor. All my enemies must be its enemies. No Sardinian, English, Russian or Swedish envoy can be permitted to reside at your capital.' The haughty and disdainful terms of this letter, and the open announcement of an undisguised sovereignty over the Roman States, first opened the eyes of the benevolent pontiff to the real intentions of the French Emperor; he returned an intrepid answer to the conqueror of Austerlitz, that he recognized no earthly potentate as his superior. 'Your majesty,' said Pius VII., 'lays it down as a fundamental principle, that you are sovereign of Rome; the supreme pontiff recognizes no such authority, nor any power superior in temporal matters to his own. There is no emperor of Rome: it was not thus that Charlemagne treated our predecessors. The demand to dismiss the envoys of Russia, England and Sweden, is positively refused. The father of the faithful is bound to remain at peace with all, without distinction of Catholics, or heretics.'—Pius XII. to Napoleon, March 12th, 1806. And from that hour may be dated the hostility which grew up between them."

Now every candid reader must understand that although Napoleon claims at this time sovereignty of Rome, still it was merely an assumption of a right that he did not in any sense whatever possess; that this assumption of right did no more give him possession of Rome, than such a pretended right would have given him to the throne of the British Empire. Had the Pope been possessed of power sufficient to have contested this right successfully with Napoleon, he might with as much propriety claimed the sovereignty of France, and to have endeavored to frighten the French Emperor into quiet submission. Napoleon knew that the Pope was weak, and that he was strong; that he could destroy the power of the Pope, and chose to endeavor if possible to frighten the Pope into submission by threats, rather than at first to compel him to submission by the force of arms.

"Napoleon, so far from relaxing in any of his demands, was only the more aroused, by this unexpected opposition, to increased exactions from the Holy See; his troops spread over the whole

papal territory; Rome itself was surrounded by his battalions; and within half a mile of the Quirinal palace, preparations were openly made for the siege of Gaeta. Pius VII., however, was unshaken in his determinations. 'If they choose,' said he to M. Alquier, the French envoy, June 11th, 1806, 'to seize upon Rome, we shall make no resistance, but we shall refuse them the entry to the castle of St. Angelo. All the important points of our territory have been successively occupied by their troops, and the collection of our taxes can no longer bring any imports in the greater part of our territory, to provide for the contributions which have been imposed. We will make no resistance, but your soldiers will require to break open the gates with cannon shot. Europe will see how we are treated, and we shall at least prove that we have acted in conformity to our honor and our conscience. If they take away our life, the tomb will do us honor, and we shall be justified in the eyes of God and men.' " Allison III., p. 281. J. D. PRUDDEN.

[For the Harbinger.]

Letter from Bro. I. Merriam.

DEAR BRO. MARSH:—I have recently been thinking how much more ready spiritual people are to believe in the literal, personal and triumphant reign of Christ on the renovated earth, together with the proximity of that event, than those whose lives are worldly and sensual. Why is it that those who have been eminently spiritual, particularly in the purest age of the church, have looked forward, with such intense interest, to the consummation? Such have been "taught of God." With him the past and future are ever present; and, by consequence, the scenes of "that day" are passing before the divine mind as an ever present reality.

When an astronomer views the heavens from the height of his observatory, with a cloudless sky, his position is favorable to the observation of celestial phenomena. But when enveloped in the fog and obscurity of the valley, or when the heavens are overcast, the glories of telescopic vision are concealed from view. Thus the higher we rise above the mists and vapors of earth, soaring on the wings of faith and love towards the throne, the nearer will our point of observation coincide with that of the divine mind; and the more pure and serene our moral heavens, the more visible and distinct will celestial objects appear. From such a position, the telescope of faith, by its space-penetrating power, brings scenes of futurity present to the eye. The towering hills that are "round about Jerusalem" rise in grandeur and sublimity, like the eternal battlements of Jehovah's strength; and a landscape of surpassing grace stretches along the distant horizon, with all the charms and loveliness of Eden's bowers. While the eye is fixed, with all-absorbing interest, on "scenes surpassing fable, yet true," the flaming lines of light from the New Jerusalem, the bursting glories of the heavenly scenery, come darting, streaming, blazing into the mind with overpowering charms. Bless the Lord, O our souls, and all that is within us, praise his holy name, for such prelusive sunbeams of heaven's resplendent day.

I wish to say a word in regard to the beloved brethren and sisters of Concord, N. H., whom I have recently visited. They have been afflicted with the loss of one of their dearest brethren, Bro. Cotton Brown; and his mantle of eminent piety seems to have fallen on his beloved companion, and the bereavement been sanctified to all of "like precious faith." Their meetings are cheerful with the Savior's presence in a remarkable degree, and at no time, since the passing of the memorable tenth, have they risen to so high a point of spirituality and enjoyment.

One word more, in regard to the Harbinger and Herald. I have thought some points of scriptural truth were evolved by the Harbinger, that were not presented by the Herald; but although my sympathies are with you in regard to doctrines, yet I would say, *let there be no strife between brethren.* The world will never be convinced of the truth of the glorious doctrines of the advent faith by their contentions. It must be the melting power of Christian love, that will flash conviction upon an unbelieving world.—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Yours, in Christian love,

I. MERRIAM.

Northwood, N. H., Jan. 26, 1848.

[For the Harbinger.]

State of the Dead.

I am glad to hear the Harbinger speak out on several subjects that to me are of great importance, viz., the end of the wicked, and the intermediate state of the dead. The position yourself and many others have taken on these subjects, as set forth in the Harbinger, I think, is according to truth. How I could have read my Bible as long as I did, and not discover the true light on these points, is somewhat astonishing. But I have become fully established, that the wages of sin is death—not eternal life in misery, but the opposite of life, which is death.

Speaking of the end of the wicked, the apostle says, "They shall utterly perish in their own corruption." The Psalmist says, "The enemies of the Lord shall be as the fat of lambs," and Malachi, that "the day will come that will burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble," and that they will be burnt up root and branch.

That the dead know not anything, until the resurrection, is a clearly revealed truth. We are told that David is not ascended into the heavens. Paul did not expect to receive his crown until Christ should appear. The same apostle has exhorted his brethren in the ministry to diligence, and a right discharge of all their duties, as overseers of the flock, assuring them that when the Chief Shepherd should appear, then they also should appear with him in glory. He also, speaking of the ancient worthies, says, "They all died in faith, not having received the promises, God having provided some better thing for us, that they without us should not be made perfect."—Again, he says, if there is to be no resurrection, "then they that have fallen asleep in Christ are

perished." Job, in speaking of death, says, "Man lieth down and riseth not till the heavens be no more; they shall not awake nor be raised out of their sleep." Again says our Lord, "The hour is coming when all that are in their graves shall hear his voice and come forth," &c. Again, "They that sleep in Jesus will God bring with him."

I am aware that those that are opposed to the above sentiments, contend that it is the body that sleeps in the grave, but let it be remembered that it refers to the whole man.

ISAAC BLANCHARD.

Florida, Mass., Jan. 6, 1848.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, FEBRUARY 26, 1848.

"Two Horned Beast."

NO. XIV.

In concluding our remarks on this subject, we propose to give a brief summary of the sentiments contained in our preceding articles, that they may be more readily comprehended on the whole matter under discussion.

1. The seven-headed beast in Rev. xiii, we think symbolizes the fourth earthly kingdom of prophecy, from the time Rome was divided into ten kingdoms, to the destruction of all earthly governments, by the Son of man at his second appearing.

2. The seven heads symbolize the seven forms of the Roman government, viz: "Regal power, The Dictatorship, The power of the Prators, The Consulship, The Triumvirate, The Imperial power, and the Patriarchate."

3. The head that was wounded to death and did live again, is symbolical of the regal or kingly form of the Roman government, which was slain or put down by the power of the sword, but was again revived, now lives, and will exist until the King of kings shall come to reign forever.

4. The two-horned beast symbolizes the ecclesiastical power of the Roman church, or as Dr. Clarke thinks, the "Latin clergy, REGULAR and SECULAR." These have exercised all the power of the political ten-horned beast, have done many wonders in his sight; have caused to be made the image of the beast, and been the means of putting to death all who would not worship the image of the beast.

5. The image of the beast is symbolical of the Pope of Rome.

6. The name of the beast is, The Latin Kingdom, and the number of his name is the numerical value of the letters in this name, which Dr. Clarke conclusively shows, is six hundred and sixty-six.

This very imperfect synopsis of what we have written in our recent articles on this subject, must suffice for the present. We have written under very forbidding circumstances, and doubtless shall on reviewing what we have written, see cause to make some corrections; but, as a whole, we feel that we have presented the truth on this matter. We see not a valid objection that can be raised against the general view we have taken. This we cannot say of any other theory with which we are acquainted. The one we have given is simple, and easy of comprehension, and is in perfect harmony with the prophecies of Daniel and Paul, on this subject, and in strict accordance with well known historical facts, consequently must be correct.

The practical good we should derive from this whole matter is, 1st. Our faith should be greatly strengthened in the prophetic word; for in this case

numerous facts show that it is true. 2d. We should rejoice in the assurance that the day of the saints' deliverance from gentile rule, and papal domination, is near: for undeniable facts show that this and other prophecies relating to their entire history, are nearly fulfilled; their day of oppression and blood is nearly closed, and the day of glory is just about to dawn. And we should be loudly admonished to keep ourselves free from all the influences of the beast, and constantly ready to meet our coming Lord and King.

Work of a Reformer.

What is it? To make men better—is the ready answer of all understanding persons. But *how* shall this work be done? is a question on which men differ. Some think it is to be accomplished "only by exciting a hate against what they dislike; others, by creating love to what is good. The former only pull down; the latter build." Each of these ways we think is alike defective; but unite them into one, and they make a perfect rule of action. Hope and fear are the two great motives which move men to repentance and holy living. Take away either, and the sinner will not reform. But bring both properly to bear upon his mind, and he will amend his ways. "Pull down" a man's sinful and rotten fabric of religion or morals, and "build" or show him a better one, and he will be more likely to take shelter in the house built upon the rock of truth, than if but one of these acts had been done.

But what do the Scriptures teach us on this important matter? "I will overturn, overturn, overturn it," says the Lord. Eze. xxi. 27. This has been, and will be, a work of his, in reference to all wicked powers, until he shall come whose right it is, when the waste places of Zion, or the kingdom, shall be builded, or set up under the whole heavens. The work of Jeremiah was "to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. i. 10. All the patriarchs and prophets had a similar work to perform; for doing which many of them suffered persecution and death, as Paul tells us in the eleventh chapter of Hebrews.

The work of Christ was to "root up" every plant which his Father had not planted, and to lay the sure foundation for the salvation of a lost world. All who are acquainted with the history of his ministry, know very well that the cause of his persecution and death, was on account of his exposing, rebuking, and pulling down the popular and corrupt doctrines, theories and practices of the proud church of those times. This was a part of his work—another part was to preach the lovely gospel, or glad tidings of the kingdom.

The work of the apostles was like that of their Master. Hence Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi. 12. Noble, worthy, and valient reformers! But their fearless, uncompromising course cost their lives, but secured to them a crown of glory, in the world to come. Let us imitate them, in this day of corruption in high and low places, within and out of the church, that we may share in their exceeding great and glorious reward.

The work of Luther, Fox, Wesley, Whitfield, and every reformer that is worthy of the name, has been to wage an uncompromising war against the cor-

ruptions of the age in which they lived, and to show the people the truth, the more excellent way.—What would any of the reformers of ancient or modern times have accomplished, had they simply dwelt on the "beautiful and lovely," and not attempted to "pull down" that which was "putrid and odious?" Comparatively nothing. And, let alone the crying sins of this degenerate age, and preach nothing but "beautiful and lovely" things, and the church and the world will slumber on in their sins and blood under our ministry, or laud our performance. But if we lay the axe of truth at the root of the tree of iniquity, or grasp the pillars of their false hope and corrupt theories, like Jeremiah, to "pull down and to destroy" them, our fate, if not to be cast into the filthy vault of the dungeon, will be to bear the contempt and odium of being a disturber of the churches and the peace of community.

The way to reform men now is, and ever has been, to show them their sins in a faithful manner, and then point them to the fountain of salvation, in which to be cleansed from all their pollution. The Lord make us all successful in this good work, that when he shall come, he may say unto us, Well done, good and faithful servant, enter thou into the joys of thy Lord.

"The Wise shall Understand."

Understand what? The principle of godliness in the heart, is the ready answer of many. But Daniel says, "I understood not." Were not the principles of godliness understood by him? Certainly not, if they were what the wise were to understand. What, then, were they to understand? By consulting this chapter (Dan. xii., and the preceding ones) it will be clearly seen, that the time when the events predicted should take place, is what they would understand: no other reasonable interpretation can be given, or meaning attached to the expression under consideration.

But was not Daniel a wise man, and more capable of understanding the time than any one in this day? True, Daniel was a wise man, but wise as he was, he could not tell future events, only as they were revealed unto him, and as certain events were to mark the commencement and termination of certain times named in the prophecy, and as those events did not occur in Daniel's day, of course he could not understand when the times would commence and terminate. But those not as wise as Daniel, living after the occurrence of the events which marked the commencement of those times, and knowing how to reckon prophetic time, could understand the matter, and very accurately calculate when those times would end.

But how accurately were the wise to understand? The angel does not tell Daniel this, hence we are left to infer on this matter, unless some other portion of the inspired word will give us the light we need. Matt. xxiv., we think, gives us this light. Christ, in speaking on this very subject, the standing up of Michael (Dan. xii.), or his own second coming, says, "Of that day and hour knoweth no man." &c. Hence the wise were not to understand as definitely as this. "But when ye shall see all these things, know that he is near, even at the doors." This is then as accurately as the wise were to understand.

Do the wise thus understand the time of the second advent? We unhesitatingly say they do; for the most convincing fulfilment of prophecy, historical and chronological, and of the signs, too numerous to mention here, prove beyond successful contradiction, that the coming of the Lord is near.—This great and glorious truth, we believe the wise now understand, and are trying every moment to be ready to meet their Lord. But none of the wicked

understand these things. They are blind to the signs of these fearfully momentous times. As it was in the days of Noah, they know not that sudden destruction is but just before them, hence our warnings are idle tales to them. Deluded mortals! O, that they would prepare to stand when the Son of man shall appear. Christian, beware, lest, like the foolish sinner, you become unwise, cease to watch and pray, and so that day come upon you as a snare, to your everlasting destruction. "What I say unto you, I say unto all, WATCH," is the warning of your soon coming Lord.

Singular Inquiry.

A correspondent from Massachusetts inquires—"I should like to know whether you have withdrawn from the congregation in your place—and whether you have any intercourse with Bro. Robinson—or attend the Advent meetings in Rochester? A certain man gave me a call awhile ago, while on a 'tour of observation,' and said such were the facts, besides many other things too numerous to mention."

Your informant is mistaken in every specification, in every sense of the word. And we are happy to say, that from the time we became identified with the cause in this City, we have never felt a deeper interest in its prosperity than now; and it is highly gratifying to say, that notwithstanding a difference of opinion on the state of the dead, and the punishment of the finally impenitent, may exist between Bro. Robinson and myself, yet, unbroken, and undisturbed, and warm friendship and christian love, have reigned between us, and we trust will continue to reign until perfected in the kingdom of God, where it will never cease.

The Lord show the author and publisher of such reports, his folly, and in future guide him in the way of truth.

The cause at Batavia, the county-seat of Genesee Co., we trust has become, through the persevering labors of Brn. Pinney and Bywater, and the power and blessing of truth, permanently established, in spite of the organized and settled opposition which has been arrayed against it. Saturday evening and Sabbath last we spent in that place. Our meetings were well attended. A number (some young converts) spoke of their faith and hope, and the goodness of God in their salvation, and their settled purpose to endure unto the end. On Sabbath Bro. Bywater baptized two happy souls, making in all seven he has baptized there since this good work commenced. More were expected to attend to the same duty the next Sabbath.

Our brethren have permanently taken a convenient hall, which will seat about three hundred, where they design to continue their meetings. Bro. Bywater or Pinney is expected to preach to them on the Sabbath, at least for the present, if not statedly. At the same time, however, they design to extend their labors into other new places, as doors may be opened to hear the Word.

As not many of the rich of this world have embraced the faith, at Batavia, and probably will not where Brn. Pinney and Bywater may labor, it will be necessary for them, in order to go forward with the good work, to receive assistance from abroad. We say, therefore, to those who have anything to give for this purpose, it will be thankfully received, and we think appropriated to the good of souls and the glory of God. Your offerings, when most convenient, may be sent to this office, and we will forward the same to those for whom they are designed.

There is evidently an increasing desire in many places to hear on the doctrine of the coming of Christ, and its kindred doctrines; and every lawful effort possible should be made, to meet these important demands of the perishing multitudes around us.

Let us all awake to renewed action. What we do must be done quickly; for soon the Master will come.

We are informed by the last No. of the Herald that in consequence of an affection of the organs of his voice, Bro. Himes has been under the necessity of indefinitely postponing his western tour. We also learn by the same paper that Bro. Wm. Miller is very severely afflicted with sore eyes, so that he has for some weeks been unable to read or write. Soon our afflicted brethren, if ready to meet their Lord, with all his faithful servants and children, will enter that happy land, where the inhabitants will not say, I am sick, where the tongue of the dumb shall be loosed, the eyes of the blind see, and where there shall be no more sorrow; for these afflictions shall then have forever passed away.

The names of about twenty new subscribers were received last week. Thanks to those who obtained them. Be not weary in this work, and though it prosper slowly, by the blessing of God, the object before us will be attained.

The article headed "The New Testament against Sectarianism," was not carefully read before it was in type. Its sentiment is good, but its order is confused. We shall endeavor to be more careful in our selections in future.

The Resurrection.

The following beautiful and striking thoughts are from the pen of the late Dr. Mason:—

Whatever have been the disputes about other doctrines of Christianity, no man can deny that it teaches the resurrection of the body. The very gates of hell, in the shape of that unhallowed philosophy which fritters away its most precious truths into Eastern metaphors and Jewish allegories, have not ventured to tamper with the faith of the resurrection. This stands confessed a Christian peculiarity.

This clay which we commit to the grave under that universal sentence, Dust thou art, and unto dust shalt thou return, will be quickened again, and resume, even after the slumber of ages, the organization, the lineaments, the expression of that self-same being with whom we were conversant on earth; otherwise it were a new creation, and not a resurrection; and will be re-animated by the self-same spirit that forsook it at death; otherwise it were a new being altogether, and not the one with whom, under the form, we held sweet communion in this life, and walked to the house of God in company.

The body will be raised under circumstances and with properties suited to the new state of being and action on which the saints will enter. God shall bring them with the Lord Christ. They shall be found in Christ's train. They shall be adorned with Christ's likeness. "Beloved, it does not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." The change requisite for this exaltation shall pass upon their body without destroying its sameness; as flesh and blood it cannot inherit the kingdom of God. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body;" fit for the occupations and enjoyments of the heavenly world.

But how are these transformations to be effected? How? By the same Power that calleth things that be not, as though they were. God shall bring his risen ones with Jesus Christ. This is our short answer. I cannot open my eyes to the objections of unbelief. We are upon too high ground to stoop to the caviller who marshals his ignorance and imbecility against the knowledge and might of God.—Let him puzzle himself with his theories about personal identity; let him talk about one part of the body interred in Asia, another in Africa, and a third in Europe; let him ask as many questions as he can devise about limbs devoured by ravenous animals,

and become by nutrition a part of their bodies; which bodies again have passed, by the same process, into the flesh of other animals; and these, in turn, consumed by man, and incorporated with the substance of a new human body; let him ask such questions and ten thousand like them. Has he done? "Dost thou not therefore err, not knowing the Scriptures, nor the power of God?" It will be time enough to plead thy difficulties when God shall commit to thee the raising of the dead. For as it is, it is sufficient that he who rears up the living blade from the rotten grain will be at no loss to rear up an incorruptible from a corrupted body, through what forms and varieties soever it may have passed.

The main question, however, is not what Omnipotence can, but what it will, perform. That God should raise the dead, if it so pleased him, will not appear incredible to any sober man. But what proof have we that our faith on this head is not fancy, and that our hope shall not perish? The best of all possible proof. We have, in the first place, the Divine promise. God has engaged to raise his people up by Jesus, and to present them together with him. Jesus himself has said, "I am the resurrection and the life; he that believeth on me, though he were dead, ye shall he live, and he that liveth and believeth on me shall never die." A thousand scientific demonstrations are not equivalent, as the ground of our confidence, to one word of him who cannot lie. And so we will find it to our last extremity.

Correspondence.

"These epistles, beloved, I write unto you; in which I stir up your pure minds by way of remembrance"—PETER.

"Exhort one another: and so much the more as ye see the day approaching."—PAUL.

FROM BRO. S. CHAPMAN.

DEAR BRO. MARSH:—Being shut up in this place, I wish through this medium to say a few words to the brethren of the household.

We left Wolcott, Wayne Co., five weeks since, to attend the Conference at Seneca Falls, expecting when the Conference closed to return and complete our labors in that section, where I am happy to say the Lord has been carrying on a glorious work for a few months past. Like Caleb and his companion (Num. xiii. 26, 27), we carried to the Conference not only a favorable report of the same, but for the comfort and encouragement of the household, we took with us also some of the "fruit of the land," among which were two individuals, viz., Potter and Pool, who had recently been converted from infidelity to Christianity, and also to the "blessed hope." This truly added much to the interest of the Conference, as all the brethren will testify. Respecting the Conference, I suppose Bro. Pinney has given a particular account. I will therefore only say, the season was truly refreshing to the saints. Sinners, and even infidels, by the same means, were made to tremble; some of whom we confidently hope and expect to meet in the kingdom. Prejudice was removed from many minds; and the Lord, we trust, was glorified.

From the Conference (it being excellent sleighing) we went to Syracuse to perform a little business and see the brethren, expecting in a few days to meet our arrangement as above. From Syracuse we came to this place (on Friday, 14th inst.,) to spend the Sabbath with this people, and then proceed to our field of labor. But the snow left us entirely, since which it has been impossible for us to leave with our present mode of conveyance. But we feel measurably reconciled to our condition, perceiving that the time has been improved to good advantage. On Saturday evening, 15th instant, the brethren, and a few of their neighbors, convened at their "little sanctuary," and enjoyed a precious season while listening to the word, and mutually comforting one another in exhortation. The following Sabbath was a day of peculiar interest with the

brethren. Being hungry they feasted on the word. Considerable interest being awakened in community to hear on the subject, we continued our meetings every evening in the same place until it became too small for us. On Thursday evening last the Union Hall was procured, which is calculated to seat from three to four hundred persons. It was nearly filled the first evening; and our number continued to increase till Sunday evening, when the house was filled to overflowing, most of whom listened with respectful attention to the word. Prejudice has given way to the force of truth, and a deep impression is produced on many minds. Some have been disposed to scoff, and say, "Where is the promise of his coming?" These have been the most effectually silenced and restrained through the influence of two or three of the most intelligent citizens, who in fact are Infidel and Universalist in sentiment. They say to the disturbers of our peace (many of whom, I am sorry to say, profess to be the friends of Jesus), "If your Bible be true, this doctrine which you oppose is likewise true; for surely it has been conclusively proved in your hearing." One of those individuals called on us, and respectfully solicited a copy of our quotations. Two or three of the ministers in the place have stepped in occasionally and listened to the word, and have, as we learn, spoken favorably of what they heard; and yet we fear they will continue to preach another doctrine.

One evening, after we had spoken at large on the subject of the resurrection, Mr. A., a Methodist minister, arose and asked several questions, "for information," which, as he informed the congregation, were answered to his satisfaction; and which served still further to shed light on the subject for the benefit of others. Last evening we gave our concluding lecture at the hall; and notwithstanding a temperance lecture, and a public ball in the place (each interesting of course their adherents), yet our place of worship was well filled, and solemn attention was paid to the word, while we occupied at least two hours in expounding Dan. xi. and xii.

The brethren here are revived, some backsliders have been reclaimed, the church is enlarged and greatly strengthened. This evening we return with them to their usual place of worship, having invited all the anxious and serious minded to meet with us, and freely communicate to each other their feelings. I expect the Lord will meet with us, and make it a joyful season.

We intend to return and be with the church in Wolcott next Sunday, if the Lord will, snow or no snow. Expect to remain in that section about two weeks, and then visit and perform more labor in St. Lawrence Co. Pray for us, dear brethren and sisters, that in all things we may be led by the Spirit, now while the last sands of time are falling, and with you meet a welcome reception when the Lord cometh to avenge his own elect. Will the dear friends continue correspondence with us, remembering that "cold water" is very reviving "to a thirsty soul."

Truly yours in the blessed hope,

S. CHAPMAN.

Liverpool, N. Y., Jan. 26, 1848.

FROM BRO. J. D. PRUDDEN.

DEAR BRO. MARSH:—The Lord is doing a good work at this place. Some six or seven have found Jesus as an all-sufficient Savior, not only to forgive their sins, but to cleanse them from all unrighteousness, and are now rejoicing in the love of God. Four or five more confessed their sins and owned Christ, last evening, from whom I have not heard since, but hope that they have found Jesus as their Savior. The Spirit of God is at work upon the hearts of the people with great power; and I hope

to see more yet come into the liberty of the children of God.

The blessed Spirit has been with us in very deed, so that I have been enabled to speak the truth, in the demonstration of the Spirit, and with the Holy Ghost. To God give all the praise and glory. I have met with the most bitter opposition from professors of religion. A Methodist minister, being unable to overpower me in argument, undertook to assail my character, and thus stop the good work that had begun under my labors, by demanding my testimonials of ministerial and Christian character. But all in vain; for that God whom I serve, was pleased to manifest the power of the Holy Ghost in my heart and in the hearts of my hearers, so that it was manifest to those who felt disposed to listen to my teachings, that I was sent of God. I have been watched, and every attempt has been made to catch me in my words, but all in vain. The opposer has often come to me with a bold confidence of victory, but to stand back, aghast, at the power with which all objections have been swept away by the truth of God; but to God be all the glory. I am more and more satisfied that there is a great lack of faith and the power of the Holy Ghost among us as a people. Our preachers ought to be men like Stephen, full of faith and the Holy Ghost; and if lacking on this point, they ought not to rest for one moment until they are fully furnished for the work of God. There is also a great lack in preaching Bible holiness, and practicing it in our lives. I feel to weep, not only when I see the desolation reigning among the sects around us, but at the fact that presents itself on every hand that the mass of the Adventists are asleep—are not walking in Christ as they received him, by faith and obedience; but are contenting themselves with living short of that holiness that God requires of us all, to be pure even as Christ was pure, to be holy as God is holy.

Your brother in Christ,

J. D. PRUDDEN.

Clarkson, N. Y., Feb. 9, 1848.

FROM BRO. W. PRATT.

DEAR BRO. MARSH:—We have arrived to an important crisis in the history of the Advent cause; and what will be the result, time alone will determine. The cause of God is wounded, I think, much, even in the house of its professed friends. I believe this cause is the Lord's, and our God will take care of it; yet while we are interested in the best of causes, and the Lord has declared even the gates of hell shall not prevail against it, the cause may suffer much by its advocates in various ways. I will mention some, among many, in which I think the cause at the present time suffers much.

1st. Men, or any body of men, may hold the truth, and publish it far and near, even give "all their goods," and their "bodies to the flames," for the sake of it, and after all disgrace the cause, and do more hurt than good, by being void of the Spirit of our blessed Lord. This position some may think is incorrect, by saying, Whosoever hold the truth have the spirit, for the truth and spirit go together. This is not always the case, for men in the days of the apostles held the truth in unrighteousness, and can such have the spirit?

Again, there is such a thing as grieving or quenching the Spirit, all will allow; and I think it may be grieved away even when contending for the truth, if we do it with a wrong spirit, and do much injury to the cause of truth. I think all are satisfied that this has been the case, to some extent, among those looking for the Lord, and many kept back from embracing the truth, others turned away, and the Lord only knows to what extent this has gone and the injury it has done. The judgment, I fear, will reveal a sad picture on this point. Brethren, it is not easy for us to hold the truth, or to make great sacrifices to spread it far and near to save souls to be ready for the judgment; but we must do it in the spirit of Jesus; for unless we have his spirit we are none of his. Paul gives us a good example in

Acts xx. 31. He warned men day and night (with an unfeeling heart, or a censorious spirit? No) with tears. My Lord, where are the Pauls in the nineteenth century?

Again, some seem to think that opinions are all that constitutes a disciple of Christ; and if only orthodox in their views, or believe as they do, it is enough, with moral acts. I fear many will in this view go to the judgment, having a good theory and profession, or what Paul calls a form of godliness, yet destitute of the power that will save them. Multitudes, no doubt, in the judgment day will be found in this state. What a wretched state that will be! Lord, save the reader from it. Amen.—All that would have the power of godliness with them, must keep low at Jesus' feet; and have living faith, which will enable them to put off the old man with his corrupt deeds, and put on the new man, Christ Jesus.

3d. It would seem, by looking around, that there is a disposition to magnify small things or faults, and make them appear much worse than they really are; and instead of heeding the word of the apostle, "bear the infirmities of the weak," or "one another's burdens," or having that charity which "bears all things," there appears to be a disposition to crush the weak and destroy the confidence of the brethren in them. This is not as it should be; it is destructive to souls; and many humble, godlike children are suffering, by misrepresentation, or reporting and magnifying things to others which should be overlooked, and not mentioned at all, unless to the individual concerned. Brethren, ought we not to be exceeding careful on this point, for fear we may "devour one another," and consume one another? I think it would be well for one and all, lecturers and brethren, to turn over a new leaf, and shut this gate forever; and hereafter resolve, if we cannot say any good of a brother, and have not evidence to disfellowship him (if so, take gospel steps; go to him, and not to others), put the bridle on the tongue and be silent. I think, if this step is taken, it will disarm the devil of one powerful weapon, which has been used to good effect on his part among Adventists.

4th. There has much been said about division through the papers of late, on the account of different sentiments held among us. It is certain this will be effected if there is an alienation from the love of God. But as long as the love of God is the ruling principle in our hearts, and doctrines are discussed in the spirit of Jesus, with an eye single, I can see no reason for a division; nor do I believe there ever will be one, when in this state. I think, and honestly believe, that all divisions among the followers of Christ have their origin in a departure from the love of God. This all will readily see. The love of God does not, no never, cause a division among those that have it; but will cause us to love one another with unfeigned love, and nothing can separate such pure hearts. We may hold different sentiments, and discuss them in the love of God, and the strong tie will still exist; and I venture to say, there is not a meek and Christ-like soul in the land that thinks of loving any brother less because he does not see on all points like himself. Wherever it is the case, it is certain that soul is not in the love of God. Now let every one that does not feel that same love for his brethren (on the account of different views) as he did in '42 or '43, examine his heart, and he will find it is not so full of the love of God as then—that he is not living so faithful and holy; but has in a measure departed from the love and spirit of truth.

If this view is correct, and a want of the love of God is the origin of division among brethren, it is very necessary that we all see to it that our hearts are right in the sight of God; then division and strife will be kept outside of the camp, and love and peace reign within. God grant it. Amen.

5th. There is a great departure at the present time from this revival spirit, all must allow. In past days souls were not converted unless there was an interest, and a deep interest, felt in the welfare of our fellow men. That interest to a great extent is lost, and how can we expect to see the work go forward, unless we are as much interested as in days past? We cannot. If there are souls that can be saved (and we do not doubt it), shall we have less interest for them now than in past days? If we have, is there not a cause? Is there not something wrong in our hearts? Brethren, let us try to find where the wrong is, that while time does continue,

we may, under God, save all that can be saved. I think the wrong may be found even in ourselves.—Lord, breath upon us the Holy Ghost. Brethren, let us pray more earnestly than ever for God's quickening Spirit, for without it we can accomplish nothing, with it we can labor in faith and power, and God will be glorified.

I have mentioned some few things which I think affect us much; and wherein I am right, the Lord help us to conform to the rules I have given, and by so doing honor our God. Let us recollect, if we bear much fruit, it will be by our keeping in the love of God; and if we are like a city on a hill, it will be known by our holy lives, and untiring zeal, and faith, and oneness; and if more souls are saved, it will be done by more consecrated life. Amen.

Your brother in tribulation,

WALTER PRATT.

Sturbridge, Mass., Feb. 5, 1848.

FROM SISTER T. A. ROBBINS.

DEAR BROTHER:—Truly ours is a blessed hope: that soon, very soon, he who is our life shall appear, when his saints also shall appear with him in glory, and still more, see him as he is, and be made like him.

I long to see that glorious day. I can truly say, with the poet, "I love this Advent doctrine;" and am willing, and esteem it a privilege, to be accounted worthy to bear reproach for the truth's sake. Yet I fear many times lest my heart should be overcharged with the cares of this life, and so that day come upon me unawares.

This world with all its fleeting show is not the world for me; my treasure is not here, and I pray it never may be: I want a treasure in heaven, that will be durable.

O, for that grace which will enable me to resist the devil in every form. I want all of that mind which was in Christ, to enable me to live consistent with the gospel. I want to be dead to the world, and have my life hid with Christ in God.

Since we came to Illinois, we have not had the privilege of meeting with those of like precious faith, except the little company that came with us, and that not very often, for we are much scattered at present.

We met with the friends in Buffalo, when on our way to this place, and it was a profitable opportunity to me. Since that time I have not found one that was looking for and loving the appearing of the Savior; and but very few that have ever heard on the subject of our blessed hope at all; but have heard enough about it to be filled with prejudice, and, what to them is argument, against the doctrine. Others, even many, would be glad to hear the reasons of our hope. The harvest truly is plenteous but the laborers are few. My desire is that the Lord would send efficient laborers into his vineyard, that would not hold their peace day nor night, until he shall establish Jerusalem a praise in the earth.

We have the papers to read, the Harbinger and Advocate, for which I feel thankful: they take the place next to a good conference meeting. I should feel lonely without them. May the Lord put into the hearts of his children, that have the means, to sustain them until the Master appear, is the prayer of your unworthy sister in Christ,

TEMPERANCE A. ROBBINS.

Henderson, Ill., Jan. 9, 1848.

FROM BRO. I. R. GATES.

DEAR BRO. MARSH:—I am now in this city giving a course of lectures, and am nearly through. The cause is in a very sound and healthy condition here, under the judicious and exergetic labors of Bro. Fassett. I have given nine discourses, which have been listened to with marked attention by large and attentive audiences.

On my way here, I stopped at North Attleboro and Wrentham, and spent a week. Elder J. S. White ministers to the little flock. They are striving to keep the unity of the Spirit in the bonds of peace; and I assure you it is not a hard matter when brethren love one another as they do at Wrentham and Providence.

I closed my labors at Wrentham after giving eight discourses, which were listened to with very deep interest. Elder White is doing well for the cause,

and is highly esteemed by the flock of his charge. I expect to close my series of meetings in Providence to-night, preparatory to my going to North Scituate, where I expect to commence on Thursday evening next.

As ever yours waiting for Jesus,
I. R. GATES.

Providence, R. I., Feb. 1, 1848.

The Signs.

If the darkening of the sun and moon, and the falling of the stars, in Matthew, Mark and Luke, "and the sun became black as sackcloth of hair; and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind," in the Apocalypse, refer to the same events, and are the great signs in the literal heavens of the coming of the Lord, why is the shaking of the heavens in the evangelists thought to be of an entirely different character from the departing of the heavens in the Revelations?

In Matthew and Mark, the shaking of the powers of the heavens is, beyond all controversy, the fourth great sign in the heavens. Why then is the same sign in Luke so understood and construed as to make it the cause of signs, and not of itself any visible sign at all? It appears that all the signs were given in mercy to mankind, especially to God's waiting people. The first, or when these things begin to come to pass, was to give the assurance that our redemption draweth nigh. The intervening signs, to strengthen and confirm our faith and hope; and when "ye shall see all these things, know that it is near, even at the doors." Now we may conjecture that we have seen an effect of the shaking of the powers of the heavens, but who can say in truth that they have seen this sign? Here faith is to be swallowed up of knowledge. We shall no longer need to take heed to the sure word of prophecy, but shall know; though the sun will not be risen, yet the day will have dawned, "and the day star be risen in our hearts."—When we know that a friend of great dignity is at our door, our heart beats high with interest; but when our King and Judge, the great Mediator and Savior of lost men—our Savior and friend gives us the token that he is "at the doors," all earthly objects will, must die away—all kindred hearts be raised to the expected one.

Well, such a token seems to be necessary, and is in mercy promised to the waiting few—to the little flock. The powers of the heavens shall be shaken; then know—what? Not that the Savior will come an indefinite number of years in the future—the former signs have taught us this—but that he is "at the doors."

Then is not the shaking of the powers of the heavens a sign that he is at the doors? (and whatever the sign of the Son of man in heaven may be, whether it will be the rays of light and glory that will proceed from his person, or the fiery stream of Daniel, or the thousand thousands of ministering attendants, I cannot say); and is not the departing heavens, in the events of the 6th seal, the opening of the doors, bringing to view the throne and him that sits thereon, as in verse 16, to the terror stricken inhabitants of earth?

Please read, in this connection, Acts vii. 56; Isa. xii. 13; Joel iii. 15, 16; Haggai ii. 6, 7; Heb. xii. 26, 27.

H. C. ROBBINS.

Westford, Ct., Jan., 1848.

Obituary.

"Them which sleep in Jesus will God bring with him."

BRO. MARSH:—Our beloved brother, GEORGE MOORE fell asleep in Jesus on the 7th of Oct. last,

after an illness of one year and eleven months, aged 45 years and two months.

He bore his affliction with great patience, and died in full triumphs of faith of having a part in the first resurrection to immortality and eternal life. His funeral was attended by a large assembly of friends, who deeply feel the loss. Previous to his death he requested Bro. Pettit to preach on the occasion from the words, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." Job. xix. 25-27. From which Bro. Pettit gave a very appropriate and affecting discourse.

Your brother in the Lord,

HENRY J. SHEARS.

Ameliasburg, C. W., Jan. 29, 1848.

Notices.

BUSINESS NOTES.

H W Yager—We have no recollection of anything being paid, for the paper, when you were here, neither do we find anything credited, at that time, on our books. We conclude therefore that we were correct.

B. Morley—On book acct, \$2.00. Balance is \$2.00.

OUR FREE LIST.

Under this head we design to keep our readers apprised of the number and expense of papers we send FREE to the worthy poor, together with the voluntary contributions which the benevolent may be pleased to contribute, to aid in defraying the same.

Free Papers, 348.	Am't per Year, at 75 cts. a Volume,	\$512.00
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J Wright		25
J Underhill		25—22.80

REMITTANCES FOR THE HARBINGER.

Wm Peabody R V Lyon E Weller W E Hitchcock S K Baldwin T C Armstrong D Lord S Mabey Mrs Gerrit Smith W H Simmons C Ackley J Cornell L Aldridge T Williams—\$1.00 each
R V Yates J Wright F Mace S M Russell H Tallow A North D D Matteson J Underhill S Kelly & S Kelly for N Taylor—75 cts each.
M W Townsend T Hanford J C Bowles—\$2.00 each. A Veeder N W Spencer—25 cts each. A P Barringer—\$6.00. J V Himes—\$2.50. R Hutchinson \$1.42. J. Gibson \$1.50. J W Gibson \$0.50.

LETTERS.—G S Macomber 2 W Holman J Weston J S Schoonmaker O B Fenner S L Morgan C B Hoyt G Needham A N Bentley E R Pinney P Hough I I Leslie R T Haskins.

SECOND ADVENT MEETINGS.

Meetings in Rochester are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

Second Advent Meetings in Albany are held in TEMPERANCE HALL, 2d floor Blount's building, corner of State and South Pearl-streets; entrance on State-street, one door above Carlton House.

The Advent congregation in New-York, which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

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Poetry.

Preach the Truth.

Fear ye not the face of clay—
Preach the truth—
It will spring another day,
If you're faithful,
And the holy word obey.

What if scorning men oppose?
Preach the truth
To your friends and to your foes:
If you're faithful,
These will yield as well as those.

With the message from the skies,
Preach the truth
To the foolish and the wise—
If you're faithful,
Vice will sink, and virtue rise.

If men hear, or men forbear,
Preach the truth;
Truth is never lost in air:
If you're faithful,
You a crown of life shall wear.

Miscellany.

Correspondence of the Saturday Courier.

Extraordinary Phenomenon.

Forest Hill, Ark., Dec. 12, 1847.

DEAR SIR:—One of the most extraordinary circumstances transpired immediately in this neighborhood on the 8th inst, perhaps, that has ever been witnessed on this side of the moon, which I hasten to communicate to you.

About a quarter past 3 o'clock, P. M., the sky, which a few minutes before and during the whole of the day had been perfectly clear, became suddenly overcast with a most awful darkness; the clouds, (if they were clouds) whirled in the strangest contortions, and presented the appearance of a solid fleece, lighted from above with the red glare of many torches—though this lurid appearance did not seem to reflect through nor penetrate the cloud, so as to impart any light to the under stratum of the dark mass rolling above, but seemed to be absorbed, and was only visible through the semi-transparency of the portions rolling below.

Whilst hundreds of spectators in our little village were spell-bound in dreadful suspense, the most tremendous explosion that ever deafened the ear of mortal, emanated from above, shook the earth upon which we stood, and caused such a rocking of the houses that the new bell on our village church tolled three several times, which, as may readily be imagined, contributed to the general consternation.

Immediately following, or rather accompanying the explosion, a fiery mass, which appeared, whilst in the air, to be about the size of a hogshead, descended with all the rapidity of lightning, and fell about twenty feet on the east side of a cotton gin, which stands just at the outskirts of the village—and in less than twenty minutes the clouds had disappeared and the sky was as serene, and the sun shone as brightly as it had done all the forepart of the day!

When we repaired to the spot where the body had fallen, an excavation, or rather a hole was discovered, which was exactly round, and measured 3 f. 2½ inches in diameter, and 8 feet deep, at the bottom of which was a black mass, which was yet so hot that when water was thrown on it, it hissed like hot iron. After considerable labor, in which all our citizens participated, we exhumed from the place a solid mass of something which was about as heavy as so much rock, completely encrusted with a black coat, which smelled like sulphur.

The most astonishing of all is that the mass presents the exact resemblance of the bust of a human being—or rather it would be supposed to be a stone idol, executed by some barbarian sculptor in early pagan ages.

Such a circumstance is truly astonishing to every one who had witnessed it, and had it descended a few centuries ago, or fallen among any portion of the heathen world, it would no doubt have been re-

garded as the descent of a god;—but many of our citizens regard it as a meteoric substance, and the only thing which seems to puzzle the most learned among them, is its shape.

Yours in haste,
HENRY HICKS, P. M.

Correspondence of the Rochester Democrat.

Burning of the White Dog.

In my last I promised a detailed account of this interesting ceremony as witnessed by myself. As it was to commence at sunrise, I engaged the services of an Indian interpreter the previous evening, and as soon as the "grey dawn" appeared we were upon the ground. The spot selected for the ceremony was in front of a house of a leading chief.—The preliminary preparations had already commenced. An altar of common fire-wood had been made and fire had been set to the tops of it. After the flames had made considerable progress, the Prophet took the dog from the cross where it had been suspended and placed it upon the altar exclaiming as he did so, "Guah!" "Guah!" in a peculiarly deep guttural tone. He then commenced a sort of chant in which several other Indians occasionally joined, and when this had continued several minutes, the head chief came forward, holding in his hand a little pouch filled with sacred "Oyungwa" (tobacco), and, in a firm and modulated voice, spoke nearly as follows, throwing a small portion of the tobacco into the flames as he passed from one object to another:

"Great Spirit! Once more successive moons have brought around the period for returning thanks for the favors which thou hast so bountifully bestowed upon us during the year that has just passed. And in token of our gratitude, and in expiation of our past sins, and an expression of most fervent supplication for the continuation of thy bountiful benefactions, we have prepared, and now offer to thee this sacrifice, which we pray may meet thy approbation. We thank thee—that the destroyer has been permitted to slay so few of our number—that thy protecting hand has been over us, so that the evil spirits have not afflicted many of us with sickness. That the strawberry, the raspberry and other small fruits have supplied so much pleasant fruits. That the whortleberry and other wild shrubs, have been so abundant. That the apple and other cultivated fruits have yielded their accustomed supply. For the chesnut, the walnut, and other fruit-bearing trees. For the sugar maple which gives a pleasant liquid from which we can prepare sugar to eat with our food. For the game with which our forests abound. For the fish which swim in the water.—For the birds which enliven us with their sweet notes. For the flowers which adorn the fields and woods. For the winds which purify the atmosphere and refresh us when the summer sun pours his burning rays upon us. For the streams which furnish us nature's beverage. For the clouds which bring the rain to replenish the streams and fertilize the earth. For the three sisters,* corn, beans, and squashes, which have furnished us so bountiful a supply of food for our support, whilst the wintry winds and snows prevail. For the moon which lights the path of the hunter and the warrior, after its other sister, the sun, has sunk behind the western hills. For the sun which gives us light and heat, and causes all things to grow and produce. And, that thou hast so wisely ordered all things, that the seasons return in regular order, the sun moon and stars maintain their allotted places in the heavens, and harmony pervades all creation."

Much of the natural beauty of the address is destroyed by the translation, and I have been able to give but a meagre sketch of it at best. The reverential tone in which it was delivered, and the solemnity which pervaded the spectators, evinced the sincerity of the motives which prompted the sacrifice, misguided and mistaken as the devotees of this religion are.

When the speaker had concluded, he retired to the house followed by the spectators, and when we left, was addressing them.

R. B. W.

* So called by the Indians because they constitute a large portion of their food.

The speed with which electricity travels on a copper wire, is said to be about 288,000 miles in a

second—a speed which would carry it round the world 40,000 times in an hour.

Short Patent Sermon.

Perhaps it may not be amiss to remember the Printer in my discourse. He is in a very disagreeable situation. He trusts every body—he knows not whom; his money is scattered everywhere, and he hardly knows where to look for it. His paper, his ink, his type, his journeymen's labor, his living, &c., must be punctually paid for. You, Mr. —, and Mr. —, and a hundred others I could name, have taken his paper, and you and your children, and your neighbors, have been amused, and informed, and improved by it. If you miss one paper you think very hard of the printer—you would rather go without your best meal than be deprived of your newspaper. Have you ever complied with the terms of your subscription? Have you taken as much pains to furnish the printer with his money as he has to furnish you with your paper? Have you paid him for his type, his press, his hand work? If you have not, go pay him off.—Dow, Jr.

Hebrew Pluralisms.

Gen. i. 1. "In the beginning God [in the Hebrew, *the Gods*] created the heavens and the earth." "Remember now thy *Creators* in the days of thy youth." "And the *Gods* said, Let us make man," &c. This plurality is a Hebrew idiom. It is applied to God, and also to man, where only one is intended. For, from Moses to Christ, no Jew was ever found to be a Trinitarian. It is applied to the image Dagon. Judges xvi. 23. It is applied to God. Ex. iv. 16. It is applied to Pharaoh [Adonim, Lords]. Gen. xl. 1. To the husbandman [owners], Isa. i. 3. The brethren of Joseph called the prime minister of Egypt Lord [plural, Adonim, Lords, or Gods]. Gen. xlii. 30. Hence we might as well suppose that Joseph, or Moses, or Pharaoh was a being of a plurality of persons, as that God is. This plural form is applied as distinct from the Son, whom Trinitarians consider 'The second person in the Trinity.' "Thou lovest righteousness and hatest iniquity; therefore God, thy God [Elohim, thy Gods] hath anointed thee."—Christ speaks of himself in the plural number:—"We speak that we do know, and testify that we have seen." John iii. 11.

Crime in New-York.

During the last year, 14,381 persons have been arraigned at the bar of justice in the different Courts and Police Offices of this city. It is also a fact that 191 Police Officers were arraigned before the Mayor, for offences committed against our Police laws, the entire number of officers in this department being 900. The enumeration of these two sets of figures, establishes the appalling statistical fact, that one person out of every twenty-six of our entire population is arrested as a criminal at some period of the year; and that of our guardians of the laws—our conservators of the peace and public morals—one in every five is guilty of some breach or violation of the very laws which they are paid to maintain.—Nat. Police Gaz.

At a temperance meeting in Salem, it was stated that, within a year, the rum shops in that city had increased from 29 to 165!

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